MARCH 1804.

ART. XXXVII. *The Works of Plato, viz. his Fifty-Five Dialogues and Twelve Epiſtles, tranſlated from the Greek: nine of the Dialogues by the late Floyer Sydenham, and the remainder by Thomas Taylor. With occaſional Annotations on the Nine Dialogues tranſlated by Sydenham, and copious Notes by the latter Tranſlator; in which is given the Subſtance of nearly all the exiſting Greek MS. Commentaries on the Philoſophy of Plato, and a conſiderable Portion of ſuch as are already publiſhed.* In 5 vols. 4to. pp. 3258, price £. 10. 10*s*. Jeffery; and Evans. 1804.

IN this copious title-page Mr. Taylor does not mention Spens, the tranſlator of Plato's greateſt work, "The Republic." He tells us, however, in his Introduction, p. 107, that a conſiderable part of the Engliſh verſion of the Republic is very faithfully executed, and that he has adopted it, wherever he could do ſo with propriety. "Of the tranſlations by Dacier," he obſerves, "I can ſay nothing with accuracy, becauſe I have no knowledge whatever of the French language; but if any judgment may be formed of this work from a tranſlation of it into Engliſh, I will be bold to ſay that it is by no means literal, and that he very frequently miſtakes the ſenſe of the original." Mr. Taylor acknowledges himſelf indebted throughout to the Latin verſion of Ficinus; and as to particular dialogues, he profeſſes to have availed himſelf of the learned labours of their reſpective editors, ſuch as the edition of the Rivals, Euthyphro, Apology, Crito, and Phaedo, by Forſter: of the firſt and ſecond Alcibiades, and Hipparchus, by Etwall; of the Meno, firſt Alicibiades, Phaedo, and Phædrus, printed at Vienna 1784: of the Cratylus and Theactetus by Fiſher; of the Republic by Maſſey, and of the Euthydemus and Gorgias by Dr. Routh, preſident of Magdalen College, Oxford.

With ſuch a learned apparatus it might have been expected that Plato's opinions, however fanciful, ſhould have been explained, at leaſt intelligibly. But this unfortunately is not the caſe, as the reader will perceive by turning to any part of the five volumes. Let him take, for an example, the follow-

ing ſhort paſſage of the Timæus. The inquiry is concerning the production of the univerſe.

" In the firſt place, therefore, as it appears to me, it is neceſſary to define what that is which is always *real being*, but is without generation; and what that is *which is generated indeed*, or conſiſts, in a ſtate of becoming to be, but which never really is. The former of theſe, indeed, is apprehended by *intelligence* in conjunction with *reaſon*, ſince it always ſubſiſts according to *ſame*. But the latter is perceived by *opinion* in conjunction with irrational *ſenſe*; ſince it ſubſiſts in a ſtate of generation and corruption, and never truly is. But whatever is generated is neceſſarily generated from a certain cauſe: for it is every way impoſſible that any thing ſhould be generated without a cauſe. When, therefore, an artificer, in the fabrication of any work, looks to that which always ſubſiſts according to *ſame*, and, employing a paradigm of this kind, expreſſes the idea and power in his work, it is then neceſſary that the whole of his production ſhould be beautiful. But when he beholds that which is in generation, and uſes a generated paradigm, it is alike neceſſary that his work ſhould be far from beautiful."

Whether the ſubject be abſtruſe or popular, Mr. T. is alike unfortunate in the attempt to make himſelf underſtood. Thus, on the moſt trite of all moral topics, " the general deſire of happineſs," he tranſlates a few eaſy ſentences of the Euthydemus. " Endure, therefore, to hear me, both you and your diſciples, without laughing," (this, indeed, Mr. T. is difficult) " but do you, O ſon of Axiochus! anſwer me. Do we not all, then, wiſh to do well? Or is this queſtion, of which we were juſt now afraid, one among thoſe that are ridiculous? For indeed it is ſtupid to aſk queſtions of this kind. For who is there that does not wiſh to do well? No one, ſaid Clinias. Be it ſo, ſaid I. But in the next place, ſince we wiſh to do well, in what manner ſhall we be able to accompliſh this?"

Not only in the examination of phyſical and moral ſubjects, but in the ſimpleſt of all things, geographical deſcription, Mr. Taylor has thrown round his author a veil of impenetrable obſcurity. Thus, in tranſlating Plato's deſcription of the Atlantic iſle, he makes him ſay,

" Firſt, then, every place is ſaid to have been very elevated and abrupt which was ſituated near the ſea; but all the land round the city was a plain, which circularly inveſted the city, but was itſelf circularly encloſed by mountains which extended as far as to the ſea. This plain, too, was ſmooth and equable; and its whole length, from one ſide to the other, was three thouſand ſtadia; but according to its middle, from the ſea upwards, it was two thouſand ſtadia. The whole iſland, likewiſe, was ſituated towards the ſouth, but from its extremities was expoſed to the north. Its mountains were then celebrated as ſurpaſſing all that exiſt at preſent in multitude, magni-

tude,

tude, and beauty; and contained many villages, whoſe inhabitants were wealthy. Here, too, there were rivers, lakes, and meadows, which afforded ſufficient nutriment for all tame and ſavage animals; together with woods, various both in multitude and kind, and in abundance adequate to the ſeveral purpoſes to which they are ſubſervient. This plain, therefore, both by nature and the labours of many kings in a long period of time, was replete with fertility. Its figure, too, was that of a ſquare, for the moſt part ſtraight and long; but on account of the trench which was dug round it, it was deficient in ſtraightneſs."

In turning to the volumes themſelves the reader will perceive that the above citations are made with tenderneſs for the tranſlator. Innumerable paſſages will ſtrike his eye, in which words will appear to be accumulated on each other with little or no regard to the ſenſe; and inſtead of the elegant and alluring page of Plato, he will fancy himſelf peruſing the incoherent reveries of Plotinus, Proclus and Jacob Behmen.

If Mr. T. had not been altogether inſenſible of his incompetency to the taſk which he has undertaken, he would not, propably, have united the tranſlations of Mr. Sydenham to his own; for the leaſt attentive reader, in paſſing from the one to the other, will perceive himſelf carried, as it were, from a ſmooth and limpid ſtream into rough and muddy water, where his progreſs is interrupted and moleſted by all ſorts of provoking obſtacles; incorrectneſs of thought and expreſſion, a total depravity of taſte, and an abſolute incapacity of rendering, almoſt in any one inſtance, the technical phraſeology of Plato into the generally received and well underſtood language of modern philoſophy. Inſtead of giving himſelf the trouble of ſearching for equivalents in Engliſh to the Greek expreſſions which he profeſſes to tranſlate, Mr. T. renders literally, either according to Ficinus's Latin verſion, or by the firſt explanations that occur in conſulting a dictionary, the ſeveral words of which the original phraſe is compoſed; and thus makes good Greek unintelligible gibberiſh in Engliſh. For the moſt part, he ſpares himſelf even this labour; and only changing the termination, leaves the original terms in other reſpects as he found them: he has thus endeavoured to familiarize to his readers the words "*anagogic, dionoetic, doxaſtic, orectic, (paradigm* and *idiom* in new meanings) *pſychical, teleſtic,* and innumerable others of the ſame kind, traveſtying the moſt elegant and graceful of all writers under the tattered veil of a Babyloniſh dialect, impenetrable to the unlearned, and diſguſtful to the Greek ſcholar.

When Mr. Taylor, inſtead of attempting barely to tranſlate, endeavours to comment and explain, he is, if poſſible, ſtill

more infufferable. Thus in unfolding the great doctrine which is perpetually recurring in his work, "the proceffion of divine natures," among which he includes the gods of paganifm, he obferves,

"From this truly ineffable principle, exempt from all effence, power, and energy, a multitude of divine natures, according to Plato, immediately proceeds. That this muft neceffarily be the cafe will be admitted by the reader who underftands what has been already difcuffed, and is fully demonftrated by Plato in the Parmenides, as will be evident to the intelligent from the notes on that dialogue. In addition, therefore, to what I have faid on this fubject, I fhall further obferve at prefent, that this doctrine, which is founded in the fublimeft and moft fcientific conceptions of the human mind, may be clearly fhown to be a legitimate dogma of Plato from what is afferted by him in the Sixth Book of his Republic. For he there affirms, in the moft clear and unequivocal terms, *that the good*, or the ineffable principle of things, is fupereffential, and fhows by the analogy of the fun *to the good*, that what *light* and *fight* are in the viſible, *truth* and *intelligence* are in the intelligible world. As light, therefore, immediately proceeds from the fun, and wholly fubfifts according to a folar idiom or property, fo *truth*, or the immediate progeny of *the good*, muft fubfift according to a fupereffential idiom. And as *the good*, according to Plato, is the fame with *the one*, as is evident from the Parmenides, the immediate progeny of *the one* will be the fame as that of *the good*. But the immediate offspring of *the one* cannot be any thing elfe than unities. And hence we neceffarily infer that, according to Plato, the immediate offspring of the ineffable principle of things are fupereffential unities."

With this citation compare the following:

"But it is alfo neceffary that the principle of all things fhould poffefs the higheft, and all, power. For the amplitude of power confifts in producing all things from itfelf, and in giving fubfiftence to fimilars prior to things which are diffimilar. Hence the one principle produces many principles, many fimplicities, and many goodneffes, proximately from itfelf. For fince all things differ from each other, and are multiplied with their proper differences, each of thefe multitudes is fufpended from its one proper principle. Thus, for inftance, all beautiful things, whatever and wherever they may be, whether in fouls or in bodies, are fufpended from one fountain of beauty. Thus, too, whatever poffeffes fymmetry, and whatever is true, and all principles, are in a certain refpect connate with the firft principle, fo far as they are principles, and fountains, and goodneffes, with an appropriate fubjection and analogy. For what the one principle is to all beings, that each of the other principles is to the multitude comprehended under the idiom of its principle. For it is impoffible, fince each multitude is characterifed by a certain difference, that it fhould not be extended to its proper principle, which

which illuminates one and the ſame form to all the individuals of that multitude. For *the one* is the leader of every multitude; and every peculiarity or idiom in the many, is derived to the many from *the one*. All partial principles, therefore, are eſtabliſhed in that principle which ranks as a whole, and are comprehended in it, not with interval and multitude, but as parts in the whole, as multitude in *the one*, and number in the monad. For this firſt principle is all things prior to all: and many principles are multiplied about the one principle, and in the one goodneſs many goodneſſes are eſtabliſhed. This, too, is not a certain principle like each of the reſt: for of theſe, one is the principal of beauty, another of ſymmetry, another of truth, and another of ſomething elſe, but it is ſimply principle. Nor is it ſimply the principle of beings, but it is the principle of principles: for it is neceſſary that the idiom of principle, after the ſame manner as other things, ſhould not begin from multitude, but ſhould be collected into one monad as a ſummit, and which is the principle of principles.

"Such things, therefore, as are firſt produced by the firſt good, in conſequence of being connaſcent with it, do not recede from eſſential goodneſs, ſince they are immoveable and unchanged, and are eternally eſtabliſhed in the ſame bleſſedneſs. They are likewiſe not indigent of the good, becauſe they are goodneſſes themſelves. All other natures, however, being produced by the one good, and many goodneſſes, ſince they fall off from eſſential goodneſs, and are not immoveably eſtabliſhed in the hyparxis of divine goodneſs, on this account they poſſeſs the good according to participation."

Mr. T. proceeds in the ſame ſtrain of unintelligible myſticiſm through his whole work, as if the world had not long ago ſeen through the alluſion, and even the ancient philoſophers themſelves had not diſtinctly taught us what to think of *Pythagorean numbers* and *Platonic ideas*; thoſe intellectual abſtractions, the work merely of general terms, which the wild extravagance of the Alexandrian ſchool regarded as the primary cauſes of the univerſe; thus ſubſtituting words for things, and ſhadows for realities. It would be a taſk altogether intolerable to follow Mr. T. and his Egyptian guides, Plotinus, Proclus and Damaſcius, in deducing from "their ineffable principle, exempt from all eſſence, power, and energy," a multitude of divine natures, heaping gods on gods, and dæmons on dæmons, and demonids, and aſſigning to each claſs its reſpective rank and peculiar function. The employment, indeed, would not be leſs prepoſterouſly abſurd than that of a Frenchman, of whom the late Dr. Franklin uſed to tell the following humorous ſtory: This Frenchman, by birth a Norman, offered himſelf, in right of his country, as king to the Americans, after they had thrown off their allegiance to Great Britain. But when he underſtood that America was not inclined

clined to yield obedience to any one king, he compoſed a laborious work in five volumes 4to. in which he divided the United States into nineteen principalities: he adjuſted exactly the boundaries of thoſe principalities, their external relations to each other, and the peculiar nature and form of their reſpective governments; regulating in particular, with minute attention, the various offices in the ſtate and houſehold of each of the nineteen princes, down to the loweſt departments in the ſtables and kitchen.

If Mr. Taylor's performance had more merit even in its own way; if, amidſt ſurrounding darkneſs, there was a ſingle gleam of light; if, notwithſtanding its inconſiſtency and wildneſs, it had any colour of claſſical beauty to allure readers of any deſcription, it would be neceſſary to ſpeak of it in ſtill more ſerious terms of reprobation. The philoſophy of the Socratic age, contained chiefly in the writings of Xenophon, Plato, and Ariſtotle, we look upon as the nobleſt gift that mere human reaſon ever made to the world. It teaches us to form a juſt eſtimate of things; it inſtructs us accurately in our duties; it leads us, in a word, to the very threſhold of Chriſtianity, inculcating, with reſiſtleſs conviction, that men ſadly miſtake their intereſt whenever they prefer the body to the mind, or pleaſure to virtue. Every ſucceſsful attempt to explain and illuſtrate the writings of the Socratic age, we therefore regard as one of the beſt and higheſt employments of learning. But as the cauſe of truth is never more deeply injured than by embodying it with a crude admixture of groſs and palpable error; ſince, on diſcovering and rejecting ſuch error, the truth intermingled with it will commonly be carried away and loſt, ſo we cannot but condemn the extravagant and abſurd additions of the latter Platoniſts* to the philoſophy of their pretended maſter, as a ſort of inſidious calumny and empoiſoned hoſtility, expoſing the nobleſt leſſons of that philoſophy itſelf to the ſneer of worldly-minded craft, and the rude ſcoffs of bruti ſh ſenſuality. In this point of view the work of Mr. T. as combining and concentrating all the ſtrangeſt and ſilliest reveries of the Platonicians, would be peculiarly obnoxious, did he not perpetually accumulate his own impenetrable darkneſs on their myſtic obſcurity, and thus afford a ſafeguard againſt the diffuſion of his errors by the uniformity of his dullneſs.

* To ſee the differences between the writings of Plato and thoſe of the latter Platoniſts, the reader may turn to an account of the former in Gillies' Hiſtory of Greece, Vol. III. Chap. xxxii. and to an account of the latter in his Supplement to the New Analyſis of Ariſtotle's Philoſophy.

ART. XXXVIII. *Memoirs of the Life of Dr. Darwin, chiefly during his Reſidence at Litchfield, with Anecdotes of his Friends, and Criticiſms on his Writings. By Anna Seward.* 8vo. pp. 444. 7s. 6d. *Boards.* Johnſon, London. 1804.

THERE is no ſpecies of compoſition more intereſting or more inſtructive than faithful and well-written biography. It is calculated to awaken in the young an ardent love of virtue and ſolid excellence, and of inciting in all a ſpirit of emulation to tread in the ſteps, which led thoſe, who are now no more, to that eminence to which it is deſirable to attain. While, however, human nature remains as we now find it, the ſtimulus of fear is, perhaps, not leſs beneficial than that of hope: this renders the duty of the Biographer ſerious and highly important, he is not only to hold up to imitation whatever is praiſe-worthy, but to diſplay, with becoming indignation, thoſe traits which have a baneful influence on the morals of the riſing generation.

Too frequently has the taſk of recording the memoirs of the dead been committed to perſons who felt themſelves bound by a maxim which leads only to a celebration of what is laudable, while actions which, on account of their notoriety, as well as of their natural miſchievous conſequences, are to paſs unnoticed or palliated, as venial and trifling errors. Too often has the preſs been abuſed, by being made the inſtrument of panegyric upon a courſe of conduct which merited general execration; not conſidering that the primary and legitimate object of Biography is deſigned, not ſo much to raiſe a monument to the dead, as to benefit the living. The dead, unconſcious of cenſure or of applauſe, deaf to the voice of admonition, ſtationed beyond the influence of example, are removed from the ſentence of man to the tribunal of his Maker. The living are within the reach of Inſtruction, capable of being rouſed to the imitation of virtue, and inſpired with an abhorrence of vice. For their ſake let the proceedings of departed eminence be recorded; let worth be diſplayed in conſpicuous colours; let failings be unveiled with the kindneſs of charity, yet meaſured by the ſtandard of juſtice; let the ſteps which conducted to excellence, the prejudices which bewildered in error, the ſeductions which allured into guilt, be noted with ſuch diſtinctneſs and ſtrength, and illuſtrated with ſuch fidelity of practical application, that the reader may lay down the book with his knowledge enlarged and his diſpoſitions improved; let the dead receive, to the laſt particle, the honour which they deſerve; but above all things, let the Biographer, zealous as he may be through friendſhip, and warmed by admiration of partial good qualities, never forget

the paramount and ſacred obligation of truth; let nothing which ought to be made manifeſt be concealed; if facts are withheld, let them not be ſo withheld that the delineation of the character ſhall in its general effect be altered. Deſignedly to convey an erroneous impreſſion, be it by words or by ſilence, is equally falſehood.

Dr. Darwin, eminent as a phyſician, as a philoſopher, and as a poet; known profeſſionally, or by his writings, beyond the ſphere of his immediate vicinity, to a very large number of individuals, to whoſe health, information, or amuſement, he had greatly contributed; ſingular in many of his opinions, ingenious where he fails to perſuade, and, as a writer of verſe, ſplendid even in his characteriſtic defects, will probably excite, in becoming the ſubject of biographical compoſition, a conſiderable portion of curioſity. Beſide the claſſes of readers, who for one or more of the preceding reaſons may take an intereſt in accounts of his life, there is yet another claſs, we fear, who may be attached by a different cauſe—his blind and unequivocal contempt of revealed religion.

In the work before us Miſs Seward profeſſes by no means to give to the Public a narrative in detail of the incidents of the whole life of Dr. Darwin, but Memoirs, containing an account, not minutely circumſtantial, of that part of his profeſſional exiſtence which was paſſed at the city of Litchfield, and a very general view of the events which marked his ſubſequent reſidence at Derby. The latter period, as ſhe informs us, is to be fully deſcribed in a work now preparing for the preſs, by Mr. Bilſborrow, originally Dr. Darwin's pupil, and latterly his friend. If we may judge from the work now under examination, the life of the Doctor, like that of many other ſcientific men, was barren (we ſpeak not of medical achievements) in important facts of general intereſt. The principal ſhare, indeed, of the preſent volume conſiſts of anecdotes of other men, remarks on the compoſitions of ſeveral modern writers, and a very copious and analytical critique on ſome of Dr. Darwin's productions.

Dr. Darwin was born in the year 1732; his father was a private gentleman, of the neighbourhood of Newark in Nottinghamſhire; at the age of twenty-four he fixed himſelf as a phyſician at Litchfield. Heavy in form and in countenance, and with an extreme impediment in his articulation, his firſt appearance was not prepoſſeſſing: proud of ſuperior intellect, impatient of oppoſition, prone to ſatire and ſarcaſm in colloquial intercourſe, and even in the ordinary tranſactions of life ſuſpicious and ſceptical concerning the veracity of others, he excited frequent offence; his manners however were on the whole attractive and inſinuating, and his talents ſtrikingly conſpicuous.

conſpicuous. In a ſhort time he had an opportunity of diſplaying his medical ſkill; a neighbouring gentleman of fortune was ſeized with a fever: a celebrated phyſician, who attended him, pronounced the caſe hopeleſs, and took his leave. In the urgency of diſtreſs, the mother of the young man ſent for Dr. Darwin. By a mode of treatment equally bold and original, the patient was reſtored to health. The fame thus acquired, ſimilar exertions and ſucceſs confirmed. In 1757 he married Miſs Howard of Litchfield, who died ſome years afterwards, leaving behind her three ſons.

In the circle of Dr. Darwin's friends at this period, ſeveral of whom are noticed with greater or leſs particularity by his biographer, the two who ſtand moſt prominent are, Mr. Edgeworth, memorable in theſe pages, among other reaſons, for his ſucceſſive marriages with two ſiſters; and the late Mr. Day. Of the latter gentleman a diſtinct life commences at page 26, and extends to page 54; a piece of hiſtory which, however intereſting in itſelf, is, in the place where it ſtands, an enormous excreſcence. The principal figure in the volume has ſcarcely made his appearance when he is ſuddenly thrown in the back ground, and kept for a conſiderable time under total eclipſe by a caſual intruder. The epiſode ought to have been reſerved to a much more advanced period of the work. But, though it is miſplaced, the facts which it records may prove, to a conſiderate mind, ſources of important inſtruction, as they exemplify the folly of thoſe reformers who build their ſyſtems of improvement on any other baſis than that of Chriſtianity, and who derive their opinions of human nature from viſionary ſpeculations inſtead of the word of God. We extract a paſſage reſpecting one of Dr. Darwin's friends, as exhibiting the political ſentiments of his Biographer.

"A deep reaſoner, and a *clear-ſighted* politician, is Sir Brooke Boothby, as his convincing refutation of that ſplendid, dazzling, and miſleading ſophiſtry, Burke on the French Revolution, has proved. Ever to be lamented is it, that national pride, and jealouſy, made our efficient ſenate, and a large majority of people in theſe kingdoms, unable to diſcern the fallacy which Sir Brooke's anſwer unveiled: fallacy, which has eventually overthrown the balance of power in Europe; built up, by the ſtrong cement of oppoſition, the Republic's menacing and commanding tower; and waſted, in combat with the phantom, Jacobiniſm, the nerves and ſinews of defence againſt the time when *real* danger may aſſault Great Britain."

Dr. Johnſon and Dr. Darwin, who repeatedly met in ſociety at Litchfield, regarded each other with prejudice and averſion. Mutually ambitious of diſtinction, and on many ſubjects, eſpecially

eſpecially on religion, utterly diſcordant in their ſentiments, each under-valued and depreciated the object of his diſlike.

Miſs Seward having quaintly characteriſed another of Dr. Darwin's aſſociates, as "of Prioric talents in the metrical impromptu," introduces a ballad as a ſpecimen, with the following preface:

"Gentle reader, behold an inſtance! and if thou hateſt not rhyme, as does many an ungentle reader, 'worſe than toad or aſp,' thou wilt not think it intruſive."

Rhyme we truſt we are very far from hating: but there is an ingredient ſometimes mixed in poetic compoſitions which we do hate "worſe than toad or aſp." That ingredient is indecency. The ballad in queſtion, viewed as an extemporaneous effuſion, evinces conſiderable talent; but the alluſion in the final ſtanza is objectionable, and will excite in the breaſt of every reader unequivocal diſguſt. Soon afterwards we obſerve, together with a profane anecdote with which our pages ſhall not be diſgraced, ſome account of another contemporary "choice ſpirit of Litchfield," known by the name of "The Rector," whoſe wit, we are told, was reſtrained by no curb but that of good nature; and who is here repreſented, "as wont" to exerciſe its talents "even upon the moſt ſerious objects and themes, ſcampering over the church-yard and into the chancel;" and making "a mock eulogium upon the power of common ſwearing, to animate dulneſs and ſeaſon wit." That the themes upon which "thoſe frolic emanations" (ſuch is the expreſſion) were accuſtomed to play, ſhould be "themes" which "his heart revered," is leſs credible than that a perſon delighting in the language of treaſon ſhould revere his king. It is ſtrange that to record ſuch particulars ſhould be conſidered as doing honour to the dead.

We are unwillingly detained yet another inſtant from Dr. Darwin, by perceiving Mr. Fellowes deſcribed as, "the eminent champion in our day, of true and perfect Chriſtianity againſt the gloomy miſrepreſentations of the Calviniſts." That the peculiarities of Calviniſts are gloomy miſrepreſentations of evangelical truth we admit: that the writings of Mr. Fellowes diſplay true and perfect Chriſtianity, is a diſtinct and widely-different propoſition.

At this period of the narrative, an account of Dr. Darwin's chief work in proſe, Zoonomia, is prematurely introduced. It is praiſed, with ſome exceptions, by Miſs Seward, in extremely ſtrong terms of panegyric. On the chapter which treats of inſtinct ſhe makes ſome pertinent obſervations. In the ſame chapter ſhe expreſsly affirms, that the Doctor conſi-

dered

dered the reſponſibility of man to his Creator for his actions as "a gloomy unfounded ſuperſtition." In ſome paſſages of his work, rhetorically or otherwiſe, Dr. Darwin appears to recognize the exiſtence of a Deity; but the plain tendency of his philoſophical argumentation is certainly atheiſtical.

In the year 1777 he purchaſed a romantic little glen near Litchfield, and formed it into a botanic garden. We inſert the following extract, as it develops the origin of his celebrated poem of the ſame name; and for the ſake of rendering to Miſs Seward the juſtice which ſhe ought to have experienced from himſelf:

"Dr. Darwin reſtrained his friend Miſs Seward's ſteps to this her always favourite ſcene 'till it had aſſumed its new beauties from cultivation. He purpoſed accompanying her on her firſt viſit to his botanic garden, but a medical ſummons into the country deprived her of that pleaſure. She took her tablets and pencil, and, ſeated on a flower-bank, in the midſt of that luxuriant retreat, wrote the following lines, while the ſun was gilding the glen, and while birds of every plume poured their ſong from the boughs:

"O come not here, ye Proud, whoſe breaſts infold
Th' inſatiate wiſh of glory, or of gold;
O come not ye, whoſe branded foreheads wear
Th' eternal frown of envy, or of care;
For you no Dryad decks her fragrant bowers,
For you her ſparkling urn no Naiad pours;
Unmarked by you light Graces ſkim the green,
And hovering Cupids aim their ſhafts unſeen.

"But thou! whoſe mind the well-attemper'd ray
Of Taſte and Virtue, lights with purer day;
Whoſe finer ſenſe each ſoft vibration owns,
Mute and unfeeling to diſcorded tones;
Like the fair flower that ſpreads its lucid form
To meet the ſun, but ſhuts it to the ſtorm;
For thee my borders nurſe the glowing wreath,
My fountains murmur, and my zephyrs breathe;
My painted birds their vivid plumes unfold,
And inſect armies wave their wings of gold.

"And if with thee ſome hapleſs maid ſhould ſtray,
Diſaſtrous love companion of her way,
Oh lead her timid ſteps to yonder glade,
Whoſe weeping rock incumbent alders ſhade!
There, as meek Evening wakes the temperate breeze,
And moon-beams glimmer thro' the trembling trees,
The rills, that gurgle round, ſhall ſoothe her ear,
The weeping rock ſhall number tear for tear;
And as ſad Philomel, alike forlorn,
Sings to the night, reclining on her thorn,

While,

While, at ſweet intervals, each falling note
Sighs in the gale, and whiſpers round the grot,
The ſiſter-woe ſhall calm her aching breaſt,
And ſofteſt ſlumbers ſteal her cares to reſt.

" Thus ſpoke the* Genius as he ſtept along,
And bade theſe lawns to Peace and Truth belong;
Down the ſteep ſlopes he led, with modeſt ſkill,
The graſſy pathway, and the vagrant rill;
Stretch'd o'er the marſhy vale the willowy mound,
Where ſhines the lake amid the cultur'd ground;
Raiſed the young woodland, ſmooth'd the wavy green,
And gave to Beauty all the quiet ſcene.

" Oh! may no ruder ſtep theſe bowers prophane,
No midnight waſſailers deface the plain;
And when the tempeſts of the wintry day
Blow golden Autumn's varied leaves away,
Winds of the North! reſtrain your icy gales,
Nor chill the boſom of theſe Hallowed Vales!

" When Miſs Seward gave this little poem to Dr. Darwin, he ſeemed pleaſed with it, and ſaid, 'I ſhall ſend it to the periodical 'publications; but it ought to form the exordium of a great work. 'The Linnæan ſyſtem is unexplored poetic ground, and an happy 'ſubject for the Muſe; it affords fine ſcope for poetic landſcape; 'it ſuggeſts metamorphoſes of the Ovidian kind, though reverſed. 'Ovid made men and women into flowers, plants, and trees. You 'ſhould make flowers, plants, and trees, into men and women. I' continued he, 'will write the notes, which muſt be ſcientific, and 'you ſhall write the verſe.'

" Miſs Seward obſerved, that, beſides her want of botanic knowledge, the plan was not ſtrictly proper for a female pen; that ſhe felt how eminently it was adapted to the efflorescence of his own fancy.

" He objected the profeſſional danger of coming forward an acknowledged poet. It was pleaded, that on his firſt commencing medical profeſſor, there might have been danger; but that beneath the unbounded confidence his experienced ſkill in medicine had obtained from the public, all riſk of injury by reputation flowing in upon him from a new ſource was precluded; eſpecially ſince the ſubject of the poetry, and ſtill more the notes, would be connected with pathology.

" Dr. Darwin took his friend's advice, and very ſoon began his great poetic work; but previouſly, a few weeks after they were compoſed, ſent the verſes Miſs S. wrote in his botanic garden, to the Gentleman's Magazine, and in her name. From thence they were copied in the Annual Regiſter; but, without conſulting her, he had ſubſtituted for the laſt ſix lines, eight of his own. He

* By the Genius of the place is meant its firſt cultivator, Dr. Darwin.

afterwards,

afterwards, and again without the knowledge of their author, made them the exordium to the firſt part of his poem, publiſhed, for certain reaſons, ſome years after the ſecond part had appeared. No acknowledgment was made that thoſe verſes were the work of another pen; ſuch acknowledgment ought to have been made, eſpecially ſince they paſſed the preſs in the name of their real author. They are ſomewhat altered in the exordium to Dr. Darwin's poem, and eighteen lines of his own are interwoven with them."

We are next entertained, or to ſpeak more correctly, it is propoſed that we ſhould be entertained, with a correſpondence inſerted by the deſire of ſome friends of the biographer (whether men, women, or children, is not ſtated) between Miſs Seward's and Dr. Darwin's cats. Had the pictures of the two animals been ſubſtituted in place of their compoſitions, we believe that the world would have been not leſs edified and amuſed.

In the year 1780 Dr. Darwin, in conſequence of a ſecond marriage, removed to Derby; the public confidence accompanied him. In that town, or in its neighbourhood, he reſided until his ſudden death on April 18th, 1802. Of his reſidence in that part of the country few traits are recorded by Miſs Seward; nearly two-thirds of her volume being devoted to criticiſms. After a compariſon of Cowper with Pope, decided in favour of the latter poet; extracts quoted with much commendation from the "Vales of Weaver," a poem, by John Gilborne, Eſq.; and citations from Mr. C. Lloyd and M. Bowles, commences a very detailed analyſis and examination of the Botanic Garden. In this minute diſcuſſion our limits preclude us from accompanying her; it contains various juſt remarks, blended with others, from which, could we enter into the detail, we ſhould be obliged to diſſent. She is not blind to the faults of Dr. Darwin's poetry, but is diſpoſed, we apprehend, to regard ſacrifices of ſimplicity to gaudy oſtentation with an eye much leſs unfavourable than that with which genuine taſte would contemplate them. Miſs Seward ſtrangely perſuades herſelf that ſhe has reſcued many paſſages in the Botanic Garden from the charge of indecency by the following ſtatement:

"The floral harems do not form an imaginary but a real ſyſtem, which philoſophy has diſcovered, and with which poetry ſports. The impurity is in the imagination of the reader, not on the pages of the poet."

Do the groſs writings of other authors ceaſe to be groſs, becauſe the facts wrought up into licentious deſcription ſubſtantially exiſt in nature? Of the "Temple of Nature," Miſs S. ſays not a word, though part of her volume (page 401)

401) was not compoſed until January 1804. Dr. Darwin's tract on education ſhe rightly deſcribes as a very flimſy and paltry production.

In cloſing our remarks on the preſent publication, juſtice conſtrains us to remark, that the materials are not judiciouſly arranged; that the work is encumbered with extraneous and ſometimes trifling matter; and that the ſtyle is far from unaffected. Moſt of the leading features in the character of the perſon whom it commemorates, as far at leaſt as they are to be collected from thoſe memoirs, have been already noticed by us. Miſs Seward alſo mentions art as an ingredient in Dr. Darwin's conduct; and deſcribes him to be infected with the jealouſy of authorſhip, but profeſſionally benevolent. His powers in poetry were unqueſtionably of the firſt magnitude, and his imagination ſingularly fertile; but in manly taſte, and ſobriety of judgment, he was extremely defective. Perhaps there never were two contemporary poets of ſignal eminence ſo different as to the nature of their talents and excellences as Darwin and Cowper. In one ſingle point a reſemblance between them muſt be admitted: neither of them has proved himſelf endowed with ability to graſp and digeſt a great and comprehenſive whole. Of each it may be affirmed,

> "Infelix operis ſummâ, quia ponere totum
> "Neſcit."

The object of the firſt four cantos of the BOTANIC GARDEN is, that the imaginary powers of fire, earth, water, and air, may receive the orders of the Botanic Queen to promote vegetation; but the poem is chiefly occupied in recounting to them their own achievements and offices on other occaſions, with an unbounded intermixture of ſimilies and epiſodes. The remaining cantos are equally void of unity of plan. The whole poem reſembles a ſplendid picture-gallery, exhibiting, in contiguity, performances on every variety of ſubject, and with various gradations of merit; and connected with each other only by the circumſtance of hanging upon the ſame wall. It is equally undeniable, that the TASK is ſo indefinite in deſign, and ſo looſe in ſtructure, that no limit can be fixed either to the topics which might have been appended to it, or to the number of books to which it might have been prolonged. In other particulars compariſon becomes contraſt. Cowper is abhorrent from fiction, and ſparing in perſonification. Darwin is in fiction extravagant, and perſonifies every thing. Cowper is more frequently negligent and proſaic than perhaps any other poet of equal powers: a votary of ſimplicity, in his tranſlation of Homer, to awkwardneſs and exceſs; and

and in all his writings cautious againſt ſhowy decorations. Darwin ſmoothens and poliſhes his verſes till they almoſt univerſally appear glittering with the varniſh of art; and in his unbridled fondneſs for ſplendor, ſeizes it, whether ſuitable or unſuitable, real or falſe; and laviſhing ornament with cloying profuſion, exalts it from its proper and ſubordinate place to the ſtation of principal. Cowper always ſpeaks to the heart: Darwin, as Miſs Seward has truly obſerved, addreſſes himſelf to the eye, and ſcarcely ever touches the ſoul. Cowper, glowing with love towards his God and Redeemer, and transfuſing into his writings the ſpirit of the inſpired penman, directs the energies of genius, and the treaſures of obſervation, to the advancement of the intereſts of morality and piety. Darwin, borrowing epiſodes from the Scriptures, as from Ovid, for the ſake of poetic embelliſhment, but utterly diſbelieving Chriſtianity, and denying, if not the exiſtence, the moral government of a Deity, occaſionally recommends benevolence as conducive to human happineſs; but was forbidden by his principles to countenance religion, a ſubject concerning which his ignorance was as palpable as his unbelief.

ART. XXXIX. *A Series of Plays; in which it is attempted to delineate the ſtronger Paſſions of the Mind. By Joanna Baillie.* 2 vols. pp. 890. price 16s. 4th Edition. Cadell and Davies. London. 1803.

THE laſt volume of theſe Plays having been publiſhed during the preſent century, falls within the period to which our retroſpect is limited. But as each Play forms only part of a ſyſtematic ſeries, it is neceſſary to take the whole into conſideration: and to this neceſſity we more readily yield, as we are ambitious to record our judgment of a work which public attention has juſtly diſtinguiſhed. Nor do we dread coming too late with theſe remarks, ſince we have little doubt that it will furniſh a theme for critical diſcuſſion when we are mingled in the duſt.

The ſex of the author is a conſideration which muſt enhance our eſtimate of the meaſure and the force of her genius. A female writer has many impediments to ſurmount before ſhe can riſe to a given height in literature. Theſe ſhould be allowed to beſpeak for her an equal ſhare of encouraging partiality with an author of the other ſex, whoſe circumſtances had precluded him from the benefit of early inſtruction. We are far from thinking that either man or woman ſhould be trained with a view to prompt and determine them to future authorſhip;

ſhip; but the different mode of education which is adopted to prepare them for the ſeparate duties in life, ſhould choice or accident afterwards lead them into the walks of literature, is wholly in favour of the former, and enables him to ſtart from vantage ground. His youth is devoted to the ſtudy of the ancient maſters and models of compoſition: he is regularly exerciſed in ſtyle, and apprenticed to the mechaniſm of verſification: his mind is enriched, and its powers are kept in action, by ſcientific views of the nature of man and the world which he inhabits; and all thoſe ſtores are liberally repleniſhed, from which the illuſtrations of the philoſopher, or the imagery of the poet, may afterwards be drawn. But theſe advantages a female muſt fabricate for herſelf; and, if ſhe has either perſeverance and reſolution to do ſo, or if her genius burſts forth without them, its flight is to be hailed with all that cheering indulgence, which, on account of the hindrances that oppoſed their outſet, we are ready to yield to a Burns, or *(maximo intervallo ſecundus)* a Bloomfield. Here, however, where no ſuch indulgence is required, we muſt transfer all we ſhould have given in this way as an additional tribute to our admiration of that native ſtrength, which, without the uſual aids, could ſoar to ſo lofty an elevation.

The plan of the author is, by allotting a Tragedy and Comedy for the delineation of each paſſion, to exhibit its riſe and formation in the breaſt; to mark the periods of its ebb and its flow; and to inſtruct us, ſhould we ever be beſet by it ourſelves, at what ſeaſons it may be ſtemmed with ſucceſs. Were it credible that a man under the dominion of any paſſion could pauſe to recollect the leſſons he had thus received, the ſcheme might be highly beneficial. It would be a ſpecies of moral inoculation againſt the moſt deſtructive of all diſorders. But our hopes of its ſucceſs are not ſufficiently ſanguine to prevent us from regretting that the author ſhould have impoſed on her genius an unneceſſary reſtraint. To claſſify and characterize the paſſions, as a Botaniſt does his plants, is, in our opinion, leſs proper for the poet than the philoſopher, and for the Dramatic poet leaſt of all. In a metaphyſical eſſay they may keep their ranks, but when brought out into action they will undoubtedly defy all diſcipline, and mingle promiſcuouſly with each other. A Play is a portion of human life, where one principle of action is ſeldom long predominant; and the ſpace of time ſuch a compoſition is allowed to embrace will rarely ſerve to ſhew the birth, the growth, and the maturity of any paſſion, which has acquired ſufficient ſtrength to work a permanent effect on character and conduct. Of this difficulty we have examples in the two firſt Plays, where a ſtrict adherence to the

ſyſtem

ſyſtem obliges each of the heroes to fall in love at firſt ſight, and their paſſion, like a Bill which is haſtily paſſed in Parliament, to be carried through all its ſtages in three days. If the author, however, had avoided a formal covenant with the public, by announcing her plan in the Preface and Title, which ſounded in our ears too much like Hutchinſon on the Paſſions, done into Dramatic verſe, we think ſhe might ſtill have derived adyantage from imperceptibly keeping in view the ingenious ideas detailed in her Preface, and acting upon them as occaſion offered.

Among a variety of Plays we think it natural that ſome ſhould be founded on ſituations and incidents where one paſſion ſhall chiefly operate, as we may ſelect a ſhred from a party-coloured robe, in which one hue ſhall prevail.

But to bind herſelf by a reſolution that, in each of her ſeries, a particular paſſion ſhall be ſhewn, from its riſe to its conſummation, ſeems to be laborioufly circumſcribing her range in ſubject, incident, and character; and adding a fourth unity to thoſe by which Ariſtotle has already limited the Dramatiſt.

In the animated flow of compoſition, when idea engenders idea with a glowing rapidity, and the mind purſues its viſions into thoſe tracks from which the rarer treaſures of poetry are drawn, it is coldly called back, as in a Sermon, to attend to the method, and the chart is conſulted to ſee that it has not failed beyond its limits. In this chilling delay the moment of inſpiration expires, and the fine etherial forms, which fancy was throwing off, evaporate and vaniſh.

Had Shakeſpear ſet out with engaging, in printed propoſals, that each of his Plays ſhould contain a full-length portrait of a diſtinct paſſion, where had been the charm of that wild irregularity with which he expatiates in the world of human nature, and preſents us with actions and paſſions blended and unſyſtematized as they appear in life? His genius would probably have been enfeebled by confinement, and its productions have reminded us of Monkiſh madrigals in the ſhape of a heart or a hatchet. Yet Shakeſpear has not rejected the preſent plan when it came in his way, but without any methodical deſign, as Apelles painted the foam of his horſe, he has awfully ſchooled us againſt ambition, in Macbeth, and againſt jealouſy, in Othello.

The plan of our author, we are told in the preface, is merely an experiment, and we admit it to be a fair one: but, in the preſent dearth of genius, we cannot ſpare ſuch talents as her's to waſte themſelves in experiments of doubtful ſucceſs. Her object is to extend dramatic inſtruction, which we think as reaſonable as it is laudable. But as we generally pleaſe, we often

often inſtruct moſt when we are leaſt ſolicitous to do ſo. The little dramatic ſtories in which we teach our children to read, properly inculcate on their tender memories ſome profeſſed and ſimple moral, which often forms the title of the dialogue. But haughty man refuſes to be leſſoned, unleſs by ſtealth. If you call him, *ex cathedrâ*, to read a tragedy againſt the paſſion of ambition, he will, perhaps, turn away, as from a drama of a More or a Genlis, and yet will feel and profit by all it contains, if ſkilfully inſinuated into a Play, which profeſſes nothing more than to intereſt and amuſe.

If our author's plan were leſs ſtiff and perceptive it would perhaps be more effectual even for inſtruction. We ſhould therefore rejoice to ſee her relieved from its rules: for though we perceive no conſtraint ariſing from it in her paſt productions, this only tempts us to exclaim, 'if ſhe can move thus in trammels, how will ſhe appear when at large!' Under the control of principles ſo excellent, and ſo ſweetly ſeaſoned with the ſpirit of that religion for which, even in a Play, her veneration appears, ſhe may, with perfect ſecurity, truſt her genius to range at will through every ſubject, and through every careleſs and unſtudied variety of plan. A mind ſo prepared has only to charm, and it muſt inſtruct.

We derive a more particular ſatisfaction from ſo rare a combination of ſplendid talent and virtuous principle, at a time when the public have been inſulted with effuſions of female ſentiment, creating an abhorrence and alarm, but partially relieved by the impotence and inferiority of genius which they evince.

We ſhall now offer a few remarks on each play in their order.

The firſt exhibits the domineering ſway and impetuous operation of love, in a mind of maſculine and heroic ſtrength, but altogether unaccuſtomed to ſuch feelings, and unguarded by experience againſt their fatal effects. We ſee it ruſh into the ſoul with ſudden and reſiſtleſs fury; deſtroying the tone and balance of its faculties; overwhelming every conſideration of duty; and bending, for a time, even the maſter paſſion before it. We ſee this paſſion reſume its power, with a recoil proportioned to its forcible ſuppreſſion; and in the ſhock which it occaſions, the cataſtrophe is rapidly, but naturally, produced. The plot is ſimple and one; and the intereſt, unleſs where we felt it languiſh, in the conference between the duke and his miniſter, ſtrong and progreſſive through the whole. The author has, perhaps, ſucceeded beſt in thoſe ſcenes where the hero, forgetting his new paſſion, is made to act in the original greatneſs of his character. We, at leaſt,

were

were powerfully affected by the ſuppreſſion of the mutiny; and we envy little all the enjoyments of that mind which could remain unagitated by the ſcenes that cloſe the piece. With reſpect to the characters, we were, on a haſty peruſal of this play, ſtruck with the ſame objection, which we ſee, from a note to the firſt act, had been ſucceſsfully preſſed upon the author by a friend. We thought the inſtantaneous riſe of ſo ardent a paſſion inconſiſtent with the dignity and wiſdom of the hero's character: and, though eaſily conceivable in ſome "unfledged enſign," who ogled the fair ſpectators as he carried his colours into country quarters, we thought it a hard exertion of faith to believe, that a Wolfe or an Abercromby, under all the counteracting influence of high reſponſible ſituation, ſhould be ſo unhinged by a window-glance, as to ſuſpend the march of an army when every thing depended on its advance. We now, however, retract this objection, and congratulate the author on returning to her original idea, which ſhe had ſurrendered, in her ſecond edition, to that of her friend; but which proceeds, in our more matured opinion, from a profound and penetrating acquaintance with the human heart. Love makes ever the moſt violent ravages, and puts on the moſt fooliſh and doting appearances in minds the leaſt accuſtomed to it; in the baſhful old bachelor, or the literary recluſe, who have not been in the early habit of a companionable and eaſy intercourſe with women. A ſoft look, at ſome unlucky moment, ſuddenly awakens a belief, the proudeſt which the heart of man is formed to cheriſh, that they are objects of a tender regard: ſtrange, but delicious agitations, coming with the greater welcome as they come late, betray them into a ſituation which is new and perplexing, and which deſtroys all ſenſe of prudence and propriety. To ſuch a claſs of characters, Baſil, who is repreſented as a ſoldier even to pedantry, evidently belongs. "To men like you," his friend obſerves, "if love ſhould come, he comes no eaſy gueſt:" and his miſtreſs ſays, "There is ſomething ſtrange in this man's love I never met before." From ſuch a peculiarity, we may account in the moſt natural manner for his ſudden captivation; for the abſurdity of diſcloſing the ſtate of his heart to a ſuppoſed ſtranger in a maſk; for the repetition of his miſtreſs's words, which is, however, carried ſomewhat beyond probability; and for his ridiculous terror at giving her offence; which, had he been as well verſed in women as in war, he would have known was never cauſed by extravagant admiration. Of the other characters, the duke and Gauriccio rank, perhaps, too nearly with the common-place villains who are always at hand to help on a dramatic plot: and we could have wiſhed that the

heroine had not been so deeply tinctured with coquetry, which, if it add to her idea something of airy elegance, takes in proportion from the soft and tender interest she inspires. The language possesses pathos, variety, and vigour. We regret that the author thought it necessary to measure out the whole in lines of ten syllables; for, where the dialogue is colloquial or playful, it is impossible to maintain the dignity of English blank verse; and as, in reading, these passages must be converted into prose, they should, perhaps, have been so in writing also. Obsolete phraseology, and modes of eking out a verse, borrowed from the age of Shakespear, occasionally offend us. We find "no tale to earn a sugar plumb *withal*:" "*for that* (because) I am his friend:" "passing sure;" "foul distraught;" with awkward expletives, lame lines, and words arbitrarily accented. Perishable writers may be suffered, without danger of doing harm, to trick themselves out in "antique ruff and bonnet:" but the anxiety we feel for the progressive refinement of our language and versification, obliges us to warn an author, whose works posterity will read, if posterity partake of human nature, against giving up, as of no value, any ground which the genius and judgment of two centuries have laboured to gain.

The next play, a Comedy on Love, we read with more amusement than admiration. We were amused, as we should be by the hoyden waggeries of holiday misses; or, by a caricature of follies, to which we had seen some faint resemblance in real life. The dialogue has more livelinefs than elegance; and the manners, though diverting, are deficient in delicacy. We have abundance of the Wrongheads and Foppingtons, but look in vain for a Clarinda or Lady Townly. The behaviour of the misses, with a view to mortify the selfish coxcombs, appears too rude and impudent; and the mutual sarcasms of the gentlemen too coarse for modern customs to admit. Neither are we quite satisfied with the character of the hero. He is represented as a young man bred up in London, and on a companionable footing with fops of fashion; yet he falls in love as instantaneously as his counterpart in the tragedy, with a girl, whose appearance is by no means seducing. On her part the attachment is equally sudden; and, before their acquaintance is two days old, we find them as familiar as if they had been playmates from the cradle. In the course of the hero's probation, where he appears almost a Patient Grizzel in breeches, we see his passion surmount the evidence of ill temper and selfish extravagance in his mistress, yet subdued in a moment by a single instance of calumny. We own ourselves at some loss to perceive so rapidly the line of distinction between

tween theſe vices. Calumny is a breach of truth and juſtice; but ill temper naturally betrays us into expreſſions which are falſe and unjuſt; and from the latter, when matured by indulgence, the former may juſtly be dreaded. We do not complain that probability is violated, becauſe Harwood ſtops ſhort on the detection of wickedneſs in his miſtreſs; but becauſe the ſame moral delicacy does not lead him to pauſe, at leaſt, on his conviction of her fury, meanneſs, and extravagance, which are the legitimate parents of wicked conduct. A grammatical inaccuracy has eſcaped the author, where ſhe ſays, "Let Eſton and I (me) go into the cloſet." This, though not unfrequent in female converſation, yet, being put into the mouth of one of the heroines, who is not characteriſed by ſimilar ſlips, we preſume was not intended. In ſpite of theſe objections, however, we read this play with continued intereſt.

We come now to the tragedy on Hatred; and gladly re-enter the native element of the author. Here we have powerful conception of character, and maſterly expreſſion of paſſion. We have ſimple ſublimity of language, towering generoſity of ſentiment, and all the pathos of keen and clinging attachment. A picture is given, ſeverely true to nature, of a wretched man, who labours under a ſpecies of that partial and incipient mania ſo exquiſitely deſcribed by Profeſſor Stewart, in his chapter on an ill-regulated imagination. A rooted loathing, and reſentful diſguſt, contracted in youth for one of his companions, which "grows with his growth, and ſtrengthens with his ſtrength," at laſt takes ſuch excluſive poſſeſſion of his mind, as to mingle with every thought, and maſter every action. Continually agonized by this baneful paſſion, he draws its nouriſhment from the ſlighteſt incidents, and dwells with excruciating ingenuity on every idea which can ſharpen its exacerbations, and augment its force. His buſy and diſtempered fancy ſpins a web of gloomy thought around him, where, ſhut out from the cheerful light of day, and rejecting every comfort Providence has beſtowed, he broods in miſery of his own creating, till, exaſperated by mortifications he had himſelf provoked, and ſtung with doubts he trembles to probe, he is driven to a deed of complicated horror, and an agony of remorſe ſnaps the lacerated thread of his exiſtence.

A ſort of dread diſaſtrous light is ſkilfully ſpread around this piece. The characters are ſtrongly and diſtinctly marked. They come forward to the eye as we read. We inſenſibly "body forth their form and preſſure," and ſee them move before us, as on a darkened ſtage, while we ſhudder at every

ſtep, with the horrid anticipation of ſome unholy deed. To impoſe a frame of mind ſo ſuited to her purpoſe atteſts the magic power of the poet.

In this drama a leſſon of high utility is taught. It warns, with an awful voice, the votaries of gloomy ſenſibility not to ſuffer any ſingle idea of an unpleaſing nature to reſt too long in their minds. It warns them to reſiſt its firſt approaches, and, by forcing themſelves to partake the comforts and the duties of life, to vary the paths of reflection, and preſerve all the chords of the ſoul in uniſon. Rouſſeau, from the continued preſſure of a diſcontented vanity, ſeems to have paſſed his life in a kind of half-formed inſanity. And we are told, that the penſive and amiable Zimmerman, whoſe mind was haunted by the terrors of a French invaſion, wore and waſted its delicate powers by night and by day, in dreadful forebodeings, till death relieved him from the fear of dying. But when ſo black a paſſion as hatred rankles in the boſom, and clings to the brain, what meaſure of guilt, what ſhape of ruin is excluded from the proſpects of its victim?

Our objections to this play are few, and we hazard them with heſitation. We find ſome difficulty in reconciling the different parts of the hero's character. In the account which he gives of the origin and growth of his antipathy, we perceive it founded on a puerile luſt after univerſal eſtimation, and a ſpiteful envy of his antagoniſt; "who, even from childhood, withheld the fair reſpect all paid beſides." He is a Haman, who can enjoy no peace while a ſingle Mordecai refuſes his homage. With that low and little paſſion perpetually working at the bottom of his mind, which could hardly fail to meet with mortifications from more quarters than one, and to influence his actions in various ways, how are we to account for the correct and dignified conduct he has maintained to the middle period of life, and for the uniform eſteem and approbation of all who knew him, and chiefly of his penetrating ſiſter? In the character of Rezenvell, too, we apprehend ſome incongruity may be diſcovered. From the generoſity of his behaviour on different occaſions, from his eagerneſs to embrace his rival, in the reconciliation ſcene, and from the profound admiration he entertains for Jane, we ſhould not have expected the taunting pleaſantries and peſtering viſits with which he teazes and inflames the mind of Monfort. What had paſſed between them ſhould, in a diſpoſition that was really deſirous to avoid a renewal of the ſcene, have dictated a guarded and forbearing reſpect. If it be urged, that his former manner was continued with a generous deſign to perſuade his antagoniſt that all paſt offences were

were forgotten, and to conceal their quarrel from the world, the plea will not ſuffice, as he could not fail to obſerve the indignation and diſguſt his levity excited in the mind of Monfort. The picture of Jane is admirably executed, and we tremble to touch it. Yet why is ſhe repreſented as verging into autumnal virginity? "Time" is ſaid "to have laid his hand on her, though lightly;" and ſhe herſelf exclaims, "but now the wane of life comes darkly on." Her beauty is frequently vaunted; but a defect in youth is a defect in beauty; ſince few are diſpoſed to wiſh, with Ovid, "Charaque mutatis oſcula ferre comis." We are not quite convinced that we ſhould have been ſo induſtriouſly prohibited from imaging Jane of a more lovely age; which would have added probability to the ſuſpicion her brother conceives of an attachment between her and Rezenvell. The proofs of ſuch an attachment are abundantly ſlight to weigh even with a mind ſo maddened as that of Monfort. On this point, however, we ſtrongly ſuſpect ourſelves of error, and doubt not but many may conſider the very circumſtance we have queſtioned as throwing a rich and mellow luſtre of grace, and majeſty, and intereſt, around this exquiſite picture.

We muſt again object to moulding ſuch converſation, as that of a footman taking furniſhed lodgings, into blank verſe:

> "The houſe is in moſt admirable order.
> —Go you, and wait below till he arrives.
> Indeed, my friend, I'm glad to ſee you here,"

This, however, is made up for by another ſervant, who deſcribes the appearance of the heroine in language rather too poetical:

> "As ſhe moves,
> White flows her robe in many a waving fold,
> As I have ſeen unfurled banners play
> With the ſoft breeze."

Is not ſome poverty of invention betrayed, by introducing a ſecond duel, with the very ſame circumſtances which accompanied the firſt? And is not the author open to a more ſerious charge, for teaching that a man, though harbouring the moſt abominable paſſion, may live in the enjoyment of univerſal veneration and eſteem, only to be interrupted by a concurrence of untoward accidents, which few have reaſon to dread? This, and the example in Baſil of a ſelf-deſtroyer who falls with dignity, and is entombed with honour, we regard, notwithſtanding the explanation contained in the preface, as important defects. The young and enthuſiaſtic, whoſe

minds receive the deepeſt impreſſion from plays, are ſeldom the readers of prefaces.

We now take our leave of this intereſting volume, from the beauties of which we have forborne to quote, as, to the praiſe of public taſte, they are already ſufficiently known.

ART. XL. *Religious Enthuſiaſm conſidered; in eight Sermons, preached before the Univerſity of Oxford, in the Year* 1802, *at the Lecture founded by John Bampton, A. M. Canon of Saliſbury. By George Frederick Nott, B. D. Fellow of All-Souls College.* 8vo. price 8s. Rivingtons, London. 1803.

IN a country where the ſpirit of liberty neceſſarily permits the publication of the wildeſt ſchemes of ſpeculators, and where the religious toleration, interwoven with our excellent conſtitution, will occaſion the frequent riſe of enthuſiaſtic or artful ſectariſts, great national ſeminaries are rendered in the higheſt degree uſeful. There, amidſt the temporary diſſenſions occaſioned by novel and popular opinions, true religion and ſound learning continue to be cultivated. There the claims of innovators are applied to the teſt of fair criticiſm, and, if diſcovered to be erroneous, are reſiſted with dignity and firmneſs. In this age, more eſpecially, ſuch inſtitutions muſt be productive of incalculable benefit. They ſtand, as a bulwark, againſt the daring and licentious ſpirit of the times; and till the voice of Reaſon ſhall be loſt amidſt the ſhock of arms, or the fury of ſeditious violence, they cannot fail to poſſeſs a very conſiderable influence in maintaining a conſtancy and a propriety in public opinion.

Thoſe parts of academic inſtitutions are more immediately beneficial, which, like the Bampton Lecture at Oxford, encourage public diſcuſſions upon new and dangerous opinions. Defenders of the truth are called forth, who might otherwiſe be ſilent. Each new opinion is examined almoſt as ſoon as it is propoſed. The riſing generation is ſecured from the danger of novel and deluſive doctrines. Falſe ſtatements are corrected; falſe ſentiments are oppoſed; unſound arguments are confuted; doubts are removed; and ungenerous, inſinuating, and unmanly ſarcaſms, are expoſed and reprobated. The maſk is ſtripped from hypocriſy; and the ravings of enthuſiaſm are carefully diſtinguiſhed from the effuſions of divine inſpiration.

Mr. Nott, in theſe Lectures, has examined the pretenſions of Mr. Whitfield and Mr. Weſley, the founders of thoſe ſects, which, under various denominations, are at preſent ſo numerous

ous and ſo active in almoſt every part of this iſland. His object has been to take a general and comprehenſive view of their claims upon the moſt enlarged principles. In the early ſtages of a new ſect, particularly of one, which pretends not to differ eſſentially from the national eſtabliſhment, it is difficult fully to combat its pretenſions, becauſe it is difficult to acquire a certain knowledge of all the circumſtances in which its deviations conſiſt. Time, however, remedies this defect. In the preſent caſe ample materials have been ſupplied by the publications occaſionally ſent forth by the founders themſelves, by the circumſtances detailed in their lives, as compoſed by Gillies, Coke, Whitehead, and Hampſon, by the writings of Leſlie, by the collection of facts made by Biſhop Lavington, by their own ſervices and creeds, and by Myles's Chronological Hiſtory of the People called Methodiſts.

We ſhall firſt give a ſhort ſtatement of the principal topics brought forward in this work.

In the two firſt Lectures, which may be conſidered as introductory, the author treats of Enthuſiaſm and Schiſm.

1. He begins with ſtating the different kinds of enthuſiaſm, and proceeds to that which is more immediately connected with his ſubject, ariſing from a heated imagination. He diſtinguiſhes it from real inſpiration, and conſiders its cauſes, viz. pride, vanity, and ambition. He then traces the progreſs of religious enthuſiaſm in the mind, ſeparating it from a ſpirit of fervent piety.

2. In the Second Lecture he repreſents all pretended inſpiration as neceſſarily leading to ſchiſm: conſiders the encouragement given by ſchiſm to unbelievers: examines the arguments alleged againſt unity of worſhip: ſtates the Scripture account of ſchiſm: ſhews the importance of church unity: expoſes the baneful nature of ſchiſm: and concludes with ſtating the Apoſtolic origin of church government, and the ſacredneſs of religious unity.

3. He ſtates his reaſons for conſidering the pretenſions of Mr. Whitfield and Mr. Weſley: and proceeds to ſhew that they were ſchiſmatics in altering and curtailing the Liturgy, in altering the Articles, in taking upon themſelves the power of Ordination, and in omitting Abſolution.

4. He ſhews that their ſchiſm originated in enthuſiaſm: conſiders their claim to a Divine miſſion without exhibiting the requiſite credentials, and without any internal evidence: ſhews their diſagreement with the Scriptures, with each other, and even with themſelves.

5. He examines whether their enthuſiaſm may be conſidered as having originated in pride and ambition; how far their

conduct and ſentiments both before and after their ſuppoſed call juſtify ſuch a ſuppoſition: he enumerates the ſeveral points which have been eſtabliſhed reſpecting them; and concludes with repreſenting the deviations of their followers, not only as not availing againſt the above ſtatement, but as clearly proving the human origin of their ſect.

6. He repreſents enthuſiaſts as giving birth to unſound opinions, by miſtaking ſtrong feelings for divine inſpiration, by ſuperſeding acquired knowledge by ſuppoſed illumination, by depreciating or ſetting aſide the Scriptures, by cauſing erroneous conceptions of the Scriptures, and by rendering ſome of the Divine commands uſeleſs. He then conſiders the effects of ſchiſm upon purity of faith, as affording the means of perpetuating erroneous opinions, producing unſettled notions of religion, eſtabliſhing unbounded ſcepticiſm, giving facility to religious impoſtors, and finally introducing a laxity of opinions upon religious ſubjects.

7. He conſiders the effects of ſchiſm upon civil communities. He repreſents ſchiſmatics as equally diſpoſed to diſturb the civil as the religious community. He argues that Pagan inſtances to the contrary are not concluſive, as great changes, which he enumerates, have been introduced by Chriſtianity. He ſhews the powerful influence of religious harmony or diſagreement, and ſtates both the perpetual recurrence of the evils of ſchiſm, and the violence of religious animoſity. He then conſiders it as injurious to domeſtic life, by diſturbing the harmony and affection of families, by introducing a ſpirit of proſelytiſm, by exciting ambition among the lower orders, and by ſetting at variance the conſtituted teacher and his congregation.

8. In this Lecture he cloſes his ſubject, by conſidering the plea of conſcience as urged by ſchiſmatics. He firſt defines conſcience, and then ſtates both the miſapprehenſions which have been entertained concerning its nature, offices, and origin, and the real principle on which it depends. Then follows a recapitulation of the whole argument: and the ſubject is cloſed with a conjecture reſpecting the unity, to which, at ſome future period, the church will be reſtored.

The ſubject is peculiarly intereſting in the preſent times, and is treated by Mr. Nott upon an enlarged and comprehenſive ſcale. He ſeems to have been accurate in his reſearches, and to have happily availed himſelf of the various ſources of information which have been laid open by the publications of the ſectaries themſelves. The Sermons are generally too long. The author has not ſufficiently attend-

ed

ed to the compreſſion of his thoughts in compoſition. His diſcourſes are frequently protracted through many pages when the diſcuſſions of which they reſpectively treat have been cloſed. Many of the paragraphs in theſe concluding parts appear to be either tautological, or ſuch as might with more propriety have been interwoven with the principal diſcuſſion. The ſubject does not appear to be always laid out with ſufficient diſtinctneſs. The expreſſions are in many inſtances not ſufficiently dignified, and ſome of the quotations from the works of Mr. Weſley and Mr. Whitfield, introduced into the text, are too irreverent for the ſerioufneſs and ſolemnity of the occaſion, and would have appeared with more propriety among the notes. But theſe defects are of a ſubordinate nature, and do not materially detract from the general merit of the work.

That our readers may be enabled to form an accurate idea of the execution of the volume before us, we ſhall preſent them with the following paſſages, as affording a favourable ſpecimen of compoſition, and as containing ſome curious matter more immediately connected with the ſubject of this volume.

" What ſhall we ſay, then, when we hear it aſſerted that if we reject this religion (for ſuch was the name they gave their ſect) the grounds of our condemnation will be this, that the Almighty had interfered miraculouſly to prove that the work was his? Or how can we reconcile it to any principle of reaſon that theſe new teachers ſhould ſo conſtantly have declared that they extorted not from men only, but from the very powers of darkneſs, a reluctant confeſſion that they were truly the meſſengers of God? Nor were theſe the only divine atteſtations granted in their favour. Did they doubt where they ſhould go to preach their doctrines? they were directed by ſupernatural intimations. Did they travel among ſtrangers? a reception was miraculouſly provided for them. Did they preach the word? the elements were commanded to be ſtill. Did they faint under their labours? they were inſtantaneouſly ſupported. Were they even in danger? ſome miracle was wrought to preſerve them: or were they oppoſed in their miniſtry? thoſe who withſtood them were ſuddenly called hence by the Almighty himſelf to anſwer for their guilt before his dread tribunal."

" Yet for fear there ſhould be any miſapprehenſion, we will ſuggeſt that there is probably no circumſtance which can be conſidered to be truly characteriſtic of enthuſiaſm, that may not be found to mark the conduct, the ſentiments, and the pretenſions of theſe ſectaries. Is it a ſign of enthuſiaſm to feel irreſiſtible impulſes? theſe they unequivocally aſſerted themſelves to have experienced. Is it another proof of this deluſion to claim the power of propheſying? this, likewiſe, they pretended to. Again, Do enthuſiaſts call on Heaven to atteſt viſibly the truth of their aſſertions? Do they declare that they are favoured with immediate communi-

cations

cations of knowledge, and powers of utterance? Do they say they are supported by a peculiar Providence? Do they describe extatic raptures and ravishments of soul? In all these points the language and the claims of the founders of this new communion are unequivocal; so that, perhaps, there cannot be imagined any instance of enthusiasm which unites more of the circumstances which are characteristic of that delusion than theirs."

In treating such a subject it is difficult to avoid the intemperance and the vehemence with which controversy is too often conducted. Yet Mr. Nott appears to have been particularly happy in this respect. He is uniformly candid, moderate, temperate, and charitable. He differs without petulance; he triumphs without arrogance: he maintains throughout the pure and simple dignity of truth.

As a proof of the truth of these observations we give the following passages:

"As for them, (meaning Mr. Wesley and Mr. Whitfield) they have both entered on that awful state in which they cannot be affected either by the praises, or the censures, which they may receive from man. We confess, indeed, that in their conduct they seem to have been guilty of many errors. Let not this circumstance, however, lead us to depreciate their characters more than is just. For while we consider their imperfections it should not be forgotten that the very nature of our inquiry has been such as excluded, to a certain degree, the contemplation of their virtues. This, therefore, must serve to repress in our minds every improper sentiment of triumph and of exultation: and should we feel, what it will more become us to feel, great sorrow and heaviness of heart, to think that men so distinguished for personal piety as they were, should have suffered themselves to be so misled by the influence of carnal passions as to become the authors of contentions and schisms in the church of Christ; be it our consolation to reflect that God seeth not as man seeth. From Him no motive or principle of action can ever be concealed: and as he is full of loving kindness and of mercy, we will hope that he knoweth many things which will be permitted to extenuate their failings."

And again,

"We are fully persuaded, therefore, that as fine gold cometh purer from the fire, so the cause of our establishment, the more it passeth the severe ordeal of investigation, will be found more and more to justify our adherence to it. But though we assert our own fidelity, we presume not to judge those who, countenanced by the solemnity of deliberate and national decisions, have thought it best to adopt a different communion. That they have abandoned the one apostolical church is too true: but if they did it not to gratify a spirit of party or of pride; and if they have approved themselves to be in other points generally pure in faith, and illustrious in obedience, shall we prescribe bounds to God's forgiveness? Charity forbid! Believing that mercy may be extended to any offence that

that proceeds not from an heart of malice, with a feeling of inexpreſſible joy we look forward to a moment when, ſitting down in the kingdom of heaven with the faithful of other communions, we ſhall praiſe with one mouth that Saviour whom with one heart we have loved: evermore rejoicing that the frailty of human nature no longer interferes to prevent that perfect unity, which, when it ſhall be eſtabliſhed upon earth in the external church, every valley ſhall be then exalted, every mountain ſhall be then laid low, and an high way prepared for the coming of our God."

We give the following ſpecimens of the author's ſkill in the argumentative part of his work.

"When, therefore, we would aſſign to any action the motive from which it may be ſuppoſed to have proceeded, having conſidered the nature of the action itſelf, and diſcovered what may be called its characteriſtic marks, if theſe be ſuch as correſpond with what are known to be the characteriſtic marks of any particular affection of the mind, we think that this is ſufficient to juſtify us in referring ſuch an action to that particular paſſion, as to its primary cauſe and original. Thus, whatever is done in the wilful intention of wantonly giving pain, may ſafely be attributed to cruelty: whatever is done in the diſintereſted intention of communicating general good, may, in like manner, be attributed to benevolence. Not that it always happens that each paſſion reveals itſelf, like thoſe juſt ſpecified, by ſome poſitive act: far from it. There are many which are to be diſcovered by the general character which they give to the whole conduct, rather than by any definite action. Of the number of theſe are pride and vanity. Nevertheleſs, though they do not openly, as it were, announce themſelves by any one particular act, ſtill there are many evident ſigns, by which their exiſtence, as the principle of action, may be at all times inferred.

"If theſe obſervations ſhall be admitted to be juſt, then, in proof of our aſſertion, that pride and vanity were the primary cauſes which produced the deluſion of the founders of this new ſect, we may be allowed to argue, from the temper of their writings, and from the bias of their actions in general, rather than from any confeſſion which they have left us in particular. Should this be granted, the queſtion might ſeem to be decided: for, we may ſafely aſſert, that in almoſt every page they wrote, and every action they recorded, we cannot but be ſtruck by the eagerneſs with which they graſp at public fame, and the complacency with which they record it."

"Let us ſuppoſe that any one, who was perfectly acquainted with the evidence which eſtabliſhes the truth of Chriſtianity, were to reſolve on embracing the Mahometan religion: in order to make him change this deſign, waving every other conſideration, whether of ſhame, or prudence, or natural affection, we probably ſhould appeal ſolely to his underſtanding; and we ſhould aſk him, whether he could reconcile it to himſelf, on any grounds of reaſon, to embrace a faith, the pretenſions of which were ſupported by no one character or evidence of truth. We ſhould firſt of all remind him, that

that Mahomet, having asserted that he was sent by the Almighty with a divine commission to teach mankind, had never wrought any work to prove that this assertion was well founded. We should next bid him consider, that one of the tests of divine Revelation is, that they should be, in every minutest particular, consistent with themselves; and then we should shew him, that the Revelations to which Mahomet pretended were various and contradictory, and perpetually changing, as the circumstances changed which called them forth. And finally, as it follows of absolute necessity, that all doctrines coming from God must be consistent with such truths as he hath at any time previous been pleased to reveal, we should then prove to him, that the doctrines which he was going to embrace were altogether repugnant to those religious truths which have been confessedly imparted to us by divine inspiration.

"Such are the arguments which, on this occasion, we should employ to divert him from his purpose. And should it happen that, allowing him to be just and unexceptionable, he were nevertheless to persist in his first intention; we then could not scruple to say, that the sinfulness of his conduct would consist in this; that he had rejected a religion, the truth of which was established by every evidence which the nature of the case required; and that he had embraced another religion, the pretensions of which, his reason told him, were supported by no one mark or character of authenticity."

From the general outline, and from the particular passages quoted, our readers may be able to form, with some degree of accuracy, an opinion of the character and merits of the work. Though the sermons are not calculated to rank in the first class of theological writings, yet we are persuaded, that some useful information, and much conviction, may result from a careful perusal of them.

ART. XLI. *An Inquiry into the Colonial Policy of the European Powers. By Henry Brougham, Jun. Esq. F. R. S.* 2 vols. 8vo. pp. 1180. price £.1. 1s. in boards. Edinburgh; Constable, Longman and Rees, London. 1803.

WHEN the question of the policy and conduct of colonization is discussing, it is natural to ask what are the ends proposed by the mother country in sending forth her sons to people and cultivate distant lands? Is it with the view of multiplying manufactures and increasing shipping by the demands of a rising colony; thus augmenting the disposable population of the country, and adding to the means of national defence, by habituating a larger number of men to the services of navigation and the dangers of a sea-life; or is it from the magnificent hope of accelerating the progress and extending

extending the limits of civilization, and for the glory which accrues to the parent country from founding and cherishing the infancy of rising states and empires in different quarters of the globe. The first of these views is evidently that of the political œconomist, while the statesman, keeping this end ever present to his mind, as the principal object of his pursuit, pays at the same time some regard to the latter consideration.

While these views of policy and ambition direct the interference of the government in the plans and conduct of colonial emigration, the individuals of whom these establishments are formed act upon personal motives of necessity, convenience, and caprice. Considering the causes of individual colonial emigration, with all the advantages resulting from the late able elucidation of the principle of population, the author contends for the similarity of *motives* which excited a like conduct in ancient and modern times; viz. the scarcity of subsistence at home. In one thing they materially differ: the idea of returning to spend the fortune acquired abroad, formed indeed no part of the plan which separated the Greek from his native country. But of the means by which the colonial territories have been acquired, Mr. B. speaks with becoming indignation: and the title by which the different powers now hold their colonial territories, is, "the right of the strongest and most crafty, assumed over those who could neither resist nor escape; and admitted by those who dared not oppose it, or who shared in the spoil."

While investigating the principles of colonial policy, the author has not neglected to consider the surest means of perpetuating the connection of the colony with the mother country, and in the course of his inquiry he elicits a remark of peculiar importance, and accounts in some measure for the different progress of the spirit of colonial independence, which the last thirty years have developed, but which has not before been so clearly nor so satisfactorily explained.

"The only constant, and regular, and extensive intercourse arising from the circulation of inhabitants, is that which is carried on between the different provinces of the same empire, either contiguous or remote, between the country and the towns—the provinces or provincial towns, and the capital—the districts of industry and self-denial, and the seats of opulence and pleasure—the mother country and her colonies.

"This intercourse and circulation tends, more than any other thing, to preserve the connection of the different component parts of a great and scattered empire, and to cement the whole mass. It is by no means regulated by the respective distances of the parts from

from each other, but depends upon a variety of circumſtances in their ſituation. It has always been much more rapid and conſtant between the Spaniſh and Portugueſe colonies and the Peninſula, than between the North American Colonies and the United Kingdoms. It has always been, and is likely to continue, much more rapid and conſtant between the Weſt Indian Settlements and the European States, than between any of the continental poſſeſſions and their mother countries."

The quicker this circulation and intercourſe, the more general and ſtable muſt be the national character; though,

"In ſome reſpects this will operate more powerfully on the mother country than on the colonies. Men of property and influence have always a greater effect in modulating the habits of their fellow citizens than mere adventurers. The perſons who repair to a colony for the purpoſe of living, and acquiring an independency, carry with them, no doubt, the language and manners of their native country. They go, however, with a deſign to accommodate themſelves to the cuſtoms and habits of the colony."

"It is, therefore, of ſome conſequence, as it muſt unqueſtionably be extremely entertaining, to conſider what ſort of habits the different ſpecies of colonial eſtabliſhments have a tendency to form, and how they variouſly operate in modifying the manners and affecting the intereſts of the mother country."

This remark opens to the author a wide field of intereſting deſcription, of which he has availed himſelf in a manner that conveys information and entertainment to his readers.

It was impoſſible to examine and point out the different directions of colonial policy, without adverting to the attack of its moſt powerful and popular adverſary, Doctor Adam Smith; in doing which, Mr. Brougham exhibits a temper, decorum, and candour, highly praiſeworthy, and deſerving of general imitation. The leading error of Dr. Smith, and which chiefly ſupports his attack upon the colonial Syſtem, is thus ably expoſed in the preſent work:

"In conſidering the relations of colonial eſtabliſhments to the mother country, and in eſtimating the political advantages derived from them, the ſupporters of the different œconomical ſyſtems have entirely neglected that point of view from which we have been contemplating the ſubject. They have conſidered a colony as a foreign country, held in ſubjection by another ſtate: not as a part of that ſtate, connected with it by various ties, and deprived of the advantages ariſing from proximity of ſituation, in order to enjoy other advantages of greater value. They have conſidered that ſyſtem, which is compoſed of a mother country and diſtant poſſeſſions, as a clumſy and unweildy maſs; a ſtate, which drained its body and divided its reſources, in order to preſerve a nominal and empty ſovereignty over a remote people. It appears, on the other hand, more

more proper to view the eſtabliſhment of diſtant colonies as an extenſion of a country's dominions into regions which enjoy a diverſity of climate and of ſoil. An empire ſo extended cannot, indeed, enjoy the advantages of compactneſs and ſolidity; but theſe are irreconcileable with variety of ſituation, and are ſacrificed in order to obtain it; in the ſame manner as a nation, by engaging in foreign commerce, ſubjects its reſources to many caſualties, to which thoſe of an inland ſtate are never expoſed, and encumbers its operations with many trammels from which they would otherwiſe be free."

Hence the author proceeds to ſhew, that colonies, as they have been hitherto conducted, have very materially contributed to the defence of the empire, and afforded large indirect reſources to its treaſury.

It would ill accord with our limits to enter with the author into the effects which the colonial policy has had upon the naval greatneſs of the mother country; but it is our duty to obſerve, that the reaſoning upon this ſubject is ſound, and illuſtrated with various and important information.

The firſt book of this highly intereſting publication is concluded with a ſketch of the colonial policy of the United Provinces, Spain, Portugal, Denmark, Sweden, England, and France.

In treating of the Spaniſh colonial ſyſtem, Mr. B. inquires in what manner the proſperity of Spain has been influenced by the diſcovery of America, and whether the acquiſitions of her colonies can be charged with having cauſed the decline of the mother country. After an elaborate diſcuſſion of this ſubject, he conceives himſelf juſtified in inferring, that the decline of this country is to be referred wholly to the events of her domeſtic hiſtory, and in no wiſe to the colonial poſſeſſions. To prove that the evils commonly imputed to the influence of colonization are ſtrictly imputable to bad management, he ſhews that the Spaniſh monarchs have uniformly aimed at confining to their own ſubjects, and even to particular claſſes of theſe, the whole benefits of commercial intercourſe with their foreign poſſeſſions; and that the trade carried on with them was ſubject to vexatious reſtrictions, which have led to contraband trade with other countries. But after all the deductions that can be made, Mr. B. infers that the Spaniſh colonies are more extenſive, and more rich in reſources, than thoſe of any other power:—that, nevertheleſs, the feweſt poſſible advantages have been obtained from them:—that the population has been increaſing ever ſince the conqueſt:—that the black population is ſmaller than that of any other European power in the New World:—that the dangers ariſing from

negro or Indian insurrection, or of separation from the parent state, are removed to a great distance from the most important Spanish colonies:—and the improvements have been keeping pace with the necessity under which Spain is laid, of extending and drawing forth her whole imperial resources.

The attention of Mr. Brougham seems to have been anxiously directed to the present state of the West India Islands, and he develops the dangers to which all the European possessions there are exposed, from the threatened independence of St. Domingo (and which has since been realised), with plausibility, though we think with too great length, and trust, that while the alarms of our author have magnified to him the imposing power of a free negro commonwealth, he has omitted, or not sufficiently considered, the means of counteraction, in the adoption of a wiser and more humane system of internal policy.

The slave trade and slave system are discussed with ability by the author, upon the question of policy: with Mr. Stephens, in his crisis of the sugar colonies, the author contends for the abolition of this traffic, as indispensably required for the security of our West India Possessions, against the dangers by which they are threatened from the transactions of the last twenty years in the French islands. Against, however, the proposal of Mr. Stevens for a free negro colony in Trinidad, Mr. Brougham urges reasons more than plausible, and, we think, very satisfactorily shews the impossibility of forming such a colony with direct imports from Africa; and if it should be attempted by the circuitous means of transferring Creole or seasoned slaves from the old islands, unless the trade with Africa be previously prohibited, we agree with the author, that the insecurity of the old colonies will be most alarmingly augmented, while a double cruelty and injustice will be inflicted.

But whether such a colony be formed by a direct importation, or by drafts from the old colonies, the scheme is, according to Mr. B., equally impracticable; since the aversion of the native African from labour, arising from opposition of habits, is not more strong than that of the seasoned and Creole slave, arising from the connexion formed in his mind of labour with the lash of the driver, and the disgrace and miseries of servitude, and Mr. Stephens declares, without hesitation, even at the time of proposing the scheme of a free negro colony, that "negro liberty is an insuperable obstacle to "the successful cultivation of the West India islands."—[Crisis, page 28.]

A slow

A ſlow and gradual melioration of the condition of the ſlave population, with a conſequent improvement of their minds, ſeems the neceſſary forerunner of any ſcheme for extenſive emancipation.

The author appears to have good reaſons for concluding, that if free negroes form the maſs of negro population, they are equally prone to rebellion as if in a ſtate of ſervitude, and that ſuch rebellion would be more general, effective, and menacing, from various advantages neceſſarily attending their ſtate of freedom, than the rebellion of ſlaves.

The queſtion then ariſes, how can advantage be beſt taken of the temper and paſſions of a Negro and Creole population, ſo as moſt quickly to meliorate their condition, and to give ſtability and ſecurity to our colonial poſſeſſions? Though it be true that the rapid importation of ſlaves, with all its dangers to the colonies, is, on the whole, beneficial to this wealth, by enabling all the capital of the planters to find a profitable employment, the ſtateſman who takes into his conſideration many circumſtances beyond the mere gains of individual Weſt Indian enterprize, will neceſſarily weigh to how great an extent ſecurity is to be ſacrificed to immediate profit, and the national honour and power to the inflation of commercial greatneſs. He will perceive that large new importations act with a double power in the deſtruction of Weſt Indian ſecurity: on the one hand, by augmenting a ferocious, undiſciplined, and diſcontented population; and on the other, by withdrawing the reſtraints which intereſt would otherwiſe impoſe upon the cruelty and oppreſſion of the driving ſyſtem: and he will perhaps then join the author in his concluſion, that the only plan which can prevent the effects of the ſlave ſyſtem, with all the attendant cruelties; the only reſource for ſecuring the advances already made in cultivating the Weſt Indies; is the *total abolition* of the ſlave trade.

Notwithſtanding the merit of the author's obſervations upon the balance of power, we think them irrelevant to the ſubject matter of his work, at leaſt in their preſent extent; and we cannot refrain from expreſſing our concern, that he ſhould have devoted ſo large a portion of his publication to queſtions of temporary and confined policy, inſtead of adhering to thoſe of permanent and general importance: indeed the greater part of the ſecond volume would have appeared better, and, by being more generally read, have been of more extenſive effect, had it been printed ſeparately.

The remarks which we find upon the dangers to which our Aſiatic dominions are expoſed from the power and ambition

of Ruſſia, claim great attention, as tending to create an alarm, and to excite prudent precaution againſt an hoſtility, already once threatened, teeming with dangers to a principal ſource of our commercial and naval greatneſs, and of the near proſpect of which neither government nor the people ſeem ſufficiently aware.

"The ſtates which poſſeſs territories in the Eaſt Indies are certainly expoſed to fewer dangers from the ſide of Europe, than from the operations of the native powers. Yet, even from Europe, ſome danger may be apprehended. The extenſion of Ruſſia towards the ſouth and eaſt, and the feeble ſtate of the princes to the north of Indoſtan, ſeem to have filled the ambitious mind of Katherine II. with plans for accompliſhing her darling object, the extenſion of the Ruſſian commerce, by an invaſion of the rich provinces that now form the great eaſtern wing of the Britiſh empire. To thoſe who reflect upon the feeble tenure by which, at the peace of Kainardgi, the Britiſh dominions in India were held, the bare mention of ſuch a ſcheme as that attributed to Katherine will not ſuggeſt any contemptuous ideas. Since the convention with Ruſſia put an end, at leaſt for the preſent, to all fears from that quarter, the fortunes of the Britiſh arms in the Eaſt have, no doubt, placed our dominion in a very different ſituation, by the extinction of our great natural enemy in the peninſula. But ſtill, many of the native powers poſſeſs a force which, if united, might prove dangerous in the extreme. They all retain their jealouſy of England; and, upon half-enlightened politicians, it would not be difficult for European councils to prevail, even if their real intereſts were not (as they unqueſtionably are) inimical to the exiſtence of the Britiſh name in the Eaſt."

"Beſides, it ſhould be remembered that Ruſſia is by no means ſo far removed from thoſe ſcenes as to render the efforts of her own individual force contemptible, or the plan of conquering India by direct and ſeparate invaſion, chimerical. From Aſtracan to the northern frontier of Indoſtan, the diſtance is not greater than from St. Peterſburg to thoſe plains where Suwarroff defeated one of the fineſt armies in Europe; and the affairs of government in Siberia and Kamtſchatka are managed by communication with the metropolis, although the diſtance is nearly twice as great as that of Calcutta from the Gulf of Finland, and the route incomparably more difficult."

This latter obſervation is confirmed by the fact, that when from the irruption of the Mahrattas beyond the Orixa the internal commerce of Bengal was interrupted, the inhabitants of the northern parts of that province carried their iron as far as the frontiers of Siberia to find a market; and that, in 1783, Ruſſia ſent a fleet to ſeize on Aſtrabat, there to form an eſtabliſhment, and thence to penetrate into the interior of India.

India. The author, therefore, appears fully juſtified in recommending a jealous attention to any encroachments that Ruſſia may attempt to make in the South.

The viſion of a Syriac and Egyptian colony, ſketched by the author, is ſurely condemned in political morality, and can ſcarcely be aſſented to upon the ground of advantage. The author does not ſufficiently attend to the ruin and diſtreſs which a derangement of commercial relations, an emigration of capital, and a new direction of enterprize, cauſe; nor has he remarked that the voyage to Egypt is of equal length as that to the Weſt Indies, while more than half of the way is upon the coaſts of thoſe powers, who are conſtantly our enemies when at war, and jealous of our commercial enterprize when at peace: the riſk from Egypt to the chops of the Channel is very conſiderably higher than from the Weſt Indies; and, conſequently, in this view of the ſubject, the old colonies poſſeſs a manifeſt ſuperiority over Egypt for the ſupply of the northern parts of France, Holland, Germany, and the Baltic. If to this conſideration be added the circumſtance of the ſtart gained by the old colonies in cultivation, in capital, and in correſpondence, upon Egypt, we ſhall diſagree from the author, when he concludes, that

"Every cane-piece which is holed in Egypt muſt neceſſarily lay waſte two in the Antilles; and that the tropical colonies of the New World muſt be deſolated, by the rapid operation of irreſiſtible powers, exactly in proportion to the revival of induſtry and ſkill in the moſt ancient theatre of human exertion. The cultivation, that is, the conqueſt of Egypt by an European ſtate, or its improvement by an enlightened and independent government, muſt be as inevitably fatal to the exiſtence of the European name in the Charaibean Sea, as the eſtabliſhment of a negro commonwealth; with this difference, that the latter cataſtrophe will, in all human probability, work its effects by force and ſlaughter, while the former event will deſolate the Weſt Indies by a peaceful, though ſudden, operation. The one is the violent, the other the natural death—the true euthanaſia of the old colonial ſyſtem.

In ſome other inſtances we feel inclined to differ from Mr. Brougham; we have occaſionally remarked incorrectneſs in his mode of reaſoning, and have felt diſpleaſed with his character of different claſſes of men: but, upon the whole, his views are enlarged, his conceptions are generally juſt, and his information multifarious and correct. The language in which the work is written is clear, but diffuſe; and the reaſoning wants ſufficient condenſation to make that impreſſion to which its profundity and importance give it a title.

ART. XLII. *Travels from Hamburg through Weſtphalia, Holland, and the Netherlands, to Paris. By Thomas Holcroft.* 2 Vols. 4to. pp. 1052. *Numerous Engravings,* £.5 5*s. or, with the Views on a larger Scale, and put up ſeparately,* £.8 8*s.* Phillips, London. 1804.

IN the beginning of May 1801, Mr. Holcroft, accompanied by his wife and daughter, ſet off from Hamburg on a journey to Paris. Taking the route of Bremen, Oldenburg, Leer and Neue Schanz, he paſſed through Groningen to Amſterdam; from the Dutch capital he went to Rotterdam, whence, after having ſurmounted certain difficulties which he experienced in procuring the neceſſary paſsports, he proceeded by way of Antwerp, Bruſſels, Liſle, and Amiens, directly to Paris.

This route preſents a great variety of objects which are intereſting to the intelligent traveller. Of late years, indeed, the actual circumſtances of the inhabitants of Holland and the Netherlands have been a ſubject of anxious inquiry to the politician and the friend of human kind; and, as Mr. Holcroft paſſed through thoſe countries at a very important epoch, we did hope that we ſhould have derived ſome uſeful information from his remarks on the ſtate of ſociety, and on the effects produced by the oppreſſive proceedings of the French and Batavian governments; but our hopes have proved fallacious. We find that he did not ſtop at any place on the road longer than was neceſſary for the purpoſes of refreſhment, and occaſional changes in the mode of his conveyance; of courſe his remarks on the ſeveral towns and diſtricts through which he paſſed are neceſſarily very ſuperficial. His obſervations on the ſtate of ſociety and manners, are chiefly founded on the converſation and deportment of his fellow travellers in poſt-waggons, trackſcuyts, and diligences; and on the civil or uncivil, the attentive or negligent behaviour which he experienced from landlords and waiters, hoſteſſes and chambermaids. We know not whether we may reckon it a fortunate or an unfortunate circumſtance that his journey was barren of incident: the narration of incidents certainly gives poignancy to a book of travels, but the only incidents which befel Mr. Holcroft were of an inauſpicious nature, to wit, the imminent hazard incurred by himſelf and his family by the overturning of a poſt-waggon; the mortification which they endured in being obliged to paſs the night in the hold of a Dutch hoy, whilſt the cabin was occupied by a booriſh Holland merchant; and the diſappointment which they experienced in conſequence of the negligence or knavery of a *fille de chambre* at Liſle, who ſuffered

ſuffered them to ſleep, in unſuſpecting tranquillity, at the inn whilſt the diligence, in which they had taken their places, was proceeding as rapidly as the bad roads would permit on its way to Paris. The delay occaſioned by this untoward adventure however gave Mr. Holcroft an opportunity of inſpecting the central ſchool of the diſtrict. As many of our readers have in all probability peruſed with much edification the brilliant plans for the conduct of public inſtruction, which make ſo *impoſing* an appearance in the archives of the various legiſlative bodies which have undertaken the taſk of regenerating France, they will no doubt be curious to know what progreſs has been made in the new ſyſtem; let them then liſten with due attention to the narrative of Mr. Holcroft's viſit to the central ſchool of Liſle:

"We inquired what was to be ſeen? and *l'école centrale* was the firſt thing mentioned: thither we went, and found it eſtabliſhed in a convent, which had lately belonged to the order of the Recollets. We inquired for the concierge, and a dirty boy informed us his father, the concierge, was not at home, but he could ſhew us all the curioſities. And were there many to be ſeen? 'Oh, yes! a great many indeed! The room for the claſs that ſtudied deſign; the room for the mathematical and phyſical claſſes; the botanic garden; the amphitheatre; and the picture gallery.'

"The boy had learned to parrot ſounding phraſes, and ſpoke with ſignificant admiration. We expected to be highly gratified. He deſired us to follow, and led us through buildings that were wholly in ruins: here the windows were taken out, there the walls broken down; and, further on, the paſſage was almoſt impaſſable, becauſe of the rubbiſh. We came firſt to the room where the claſs of deſign purſued their ſtudies, and found in it little that could promote the art, except prints, and a few drawings, many of them trifling and contemptible: in a central ſchool we expected ſuch an apartment would at leaſt have been well furniſhed with plaſter caſts. We proceeded to the mathematical and phyſical claſs; the barrenneſs was the ſame. We aſked to ſee the collection of pictures, and the boy led us over a round of rubbiſh, up ſtairs that were dangerous, and through rooms that wanted flooring, ſo that we were obliged to ſtep upon the beams and rafters: our trouble was ill repaid, there was ſcarcely a picture that deſerved the name. Traſh; which were the eye accuſtomed to it, muſt deprave the taſte. We deſcended, with the utmoſt caution, into the botanic garden; it is a ſhame ſo to proſtitute words.

"We turned to find the amphitheatre; it was a bare wall, not half finiſhed, of little circumference; but it was to produce a fine effect, the boy ſaid, when a ſtatue ſhould be placed in it as was intended.

"A ſuperb hot-houſe, he informed us, was begun, which was likewiſe to be admirable. We aſked him, how it happened that all

theſe magnificent works did not proceed? 'It is the want of money,' ſaid the boy. We looked at the ruins around us, and ſighed.

"It was but lately that this garden had been under the care of a ſet of men who, though induced to idleneſs by the nature of their inſtitution, always took care that, while they looked on, others ſhould work. The gardens of the Monkiſh order were ſeldom ſuffered to be overgrown with weeds; they were maintained equally well for pleaſure and for uſe. I cannot imagine that, in the days of the Recollets, this garden was neglected, or that the canal which paſſes through it was then ſo ſtagnant and foul. In thoſe times too the pictures were of a different kind; beſides ſeveral by other good maſters, they poſſeſſed an excellent Crucifixion, by Vandyck, and a St. Anthony preſenting the wafer to an old man, kneeling, and followed by his aſs, which was likewiſe either by Vandyck or Rubens.

"What is become of theſe pictures? Might not the ſtudents have now profited by them? Perhaps they were ſold by ſome general, or poſſibly by ſome corporal. Such is the deſolating nature of war; ſuch is the conſequence of power ſuddenly acquired by ignorance.

"There is one conſolation.—A central ſchool, however feeble its beginnings, however narrow its reſources, however great the neglect in which it may for a time be left, is better than a ſociety of men ſecluded from the world for the purpoſe of encouraging idleneſs, and perpetuating ſuperſtition."

Apprehenſive leſt it ſhould be imagined that Mr. Holcroft's vexation at being left behind napping, when he wiſhed to haſten to the termination of his journey, gave occaſion to the ſpirit of Smelfungus to enter into him, and to tinge all his ideas with moroſeneſs during his compulſatory ſtay at Liſle, we think it neceſſary to ſtate, that, from our own obſervation of ſimilar inſtitutions in other diſtricts of France, we are perſuaded that the above cited deſcription of an *école centrale* partakes very little if at all of the nature of a caricature. The great maſs of theſe eſtabliſhments are undoubtedly ſtriking proofs of the truth of the maxim, that "practice often creeps when theory ſoars."

The uncomfortable ſituation in which Mr. Holcroft's wife and daughter found themſelves on their midnight arrival at the *bureau* of the diligence in Paris, draws from him the following comparative view of the accommodations of a French and Engliſh inn, which is perfectly correct, and ſtrictly juſt.

"What is the reaſon that habit is ſo obſtinate? Why will not neighbouring nations adopt from each other thoſe cuſtoms which convenience and common ſenſe cannot fail to prefer? An Engliſh inn is ſo excellently adapted to the immediate eaſe and refreſhment

of the traveller, that, at a firſt view, it excites aſtoniſhment not to find inns like the Engliſh in all countries; and eſpecially in France, which with England is ſo frequently in communication, and ſo nearly in contact. In England a man alights from his carriage, is uſhered into a clean warm room, can order the kind of food he prefers, has a boot-jack and ſlippers brought him, and a wholeſome bed, well aired, in readineſs. His wants muſt be uncommon, or they are all foreſeen.

"His wife and daughter have equal or ſuperior attention paid them; the civil miſtreſs or the clean maid haſten to inquire what they can do to ſerve or oblige. The travellers are under no embarraſſment; they are at home, or, if their home be not ſomething like ſplendid, they are better than at home, for they have a retinue waiting their commands, ſuch as the rich only can maintain.

"In Paris, he that goes in his own carriage, and directs it to be driven to ſuch or ſuch a hôtel, may chance to find none of the apartments vacant, and has another to ſeek; the other being found, a very ſmall part of the conveniences of an Engliſh inn are at hand: they muſt be ſearched for in diſtant houſes and different ſtreets. The wealthy man can every where command a certain degree of convenience; but the wealthy man, in Paris, were he willing to ſpend the income of his eſtate on a ſingle evening, could not obtain the ſame ready and immediate comfort which the traveller, who has only five ſhillings in his pocket, would find waiting for him in England."

As Mr. Holcroft had viſited the French metropolis for the expreſs purpoſe of "making himſelf as well acquainted with that vaſt and multifarious city as his time, means, and faculties would allow," he eſtabliſhed his quarters in *la Rue Honoré*, a central ſituation in the vicinity of the principal places of public reſort. No ſooner had he ſettled his family in their new reſidence, than he ſallied forth to take a view of the contiguous public buildings, of which he gives a haſty and brief deſcription. Extending his excurſions, he enumerates the moſt ſtriking of the multiplicity of objects which arreſt the attention of the ſtranger who for the firſt time walks along the Boulevards. He appears to have viewed with an uncommonly curious eye every phænomenon which occurs in the ſtreets of Paris. The various advertiſements and proclamations affixed to the walls; the inſignia and inſcriptions which deſignate the occupations of different tradeſmen; the general aſpect and dreſs of the male and female paſſengers; the effrontery, the eloquence, and the equipment of quacks; the œconomy of puppet-ſhows, and other equally reſpectable exhibitions, are pourtrayed with minute particularity. From this ample detail of the fruits of Mr. Holcroft's peregrinations we ſhall extract only a ſingle paſſage, which forcibly demonſtrates the deplorable

rable ignorance which ſtill prevails among the lower claſſes of the citizens of the "Great Nation."

"It is well known that the perſons, I will not ſay who write, but who ſpell their language correctly, in France, are few. The neceſſity, ſince conveying our thoughts by writing has become common, of having people to perform this office for the vulgar, in France, is proved by the number of perſons who exerciſe it; in all the public ſtreets of Paris you frequently read *Bureau d'Ecrivain*, 'Writing Office.' At theſe, letters, petitions, and memorials are either compoſed or tranſcribed.

"In the year 1783 theſe *Bureaux d' Ecrivains* were all or moſt of them under the vaulted arches, which are now deſtroyed, of *le Cimitière des Innocens*. To thoſe who love to laugh at ignorance, and they are not a few, for ſelf-love delights to tickle itſelf, a walk down theſe cloiſters was very amuſing. The manner in which the writers mentioned diſplayed their *ſavoir faire*, their talent was exactly in the ſtyle already deſcribed, as then practiſed in ſtreet inſcriptions. The change is certainly extraordinary, for ſuch writers now exhibit none of theſe ſigns of vain and ſtupid folly, though ſtill quite enough of falſe orthography. It will be well if the inſtruction of a century to come ſhould be ſufficient to render this profeſſion uſeleſs in France; in England it is ſcarcely known, for if a poor man cannot write himſelf, he always has a wife, a child, or a friend, who can."

Whoever has heard of Paris has heard of the Palais Royal, that town in miniature—the moſt ſplendid mart of trade—the head quarters of luxury—the favourite reſort of folly and vice—the quondam rendezvous of reſtleſs politicians—the hotbed of the revolution. Of this truly aſtoniſhing pile of building, of its inhabitants and viſitors, Mr. H. has given a very lively, diſtinct, and intereſting account, in which he evinces not only extraordinary powers of obſervation, but an accurate diſcernment between real and apparent grandeur, and a laudable delicacy of moral perception. This account will not admit of abridgment, and it is too extended to be quoted at length; but we cannot forbear extracting from it the following anecdote, which will apprize our friends of the Stock Exchange of the degree of freedom enjoyed under the conſular government by their brother ſpeculators in Paris.

"At the north end of the alley, on the weſt ſide, a crowd of men were accuſtomed to meet every evening, whoſe reaſon for regularly thus aſſembling, and converſing in a cloſe knot, I was for ſome time puzzled to diſcover. I was afraid of being impertinent, and, by liſtening at a modeſt diſtance, I could only now and then catch a phraſe, which to me was an unintelligible jargon. From ſome arithmetical terms I found calculation was a frequent ſubject of their diſcourſe. It was a public garden, and not the exchange; they

they were not merchants; it was a place of pleaſure, not of buſineſs, neither was it the time of day, yet buſineſs of ſome kind it muſt certainly be. I at length made a right conjecture, and on enquiry found they were ſtock-jobbers. There was a coffee-houſe directly oppoſite, on the north ſide, which was always crowded, and, as I preſume, by the ſame claſs of people.

"What the reaſons were I heard, though I do not accurately remember, except the intention of benefit to the funds; but the firſt conſul iſſued a decree, forbidding them to tranſact buſineſs in any other place than that which he was pleaſed to indicate: and whenever the ſtock-jobbers attempted again to aſſemble, if only to the number of half a dozen, they found the bayonet at their backs. The firſt conſul may underſtand tactics, encampments, and the military art, with more than common perfection; he may have many excellent and enlarged ideas on political œconomy, and from great power, and as much inquiry as he has been able to give ſuch ſubjects, may imagine that by decrees and reſtrictions he can govern men diſperſed in numberleſs places, and employed in numberleſs avocations, with the ſame eaſe that he can make a regiment perform its evolutions: in this he is fatally miſtaken, the reſtrictions of trade are its bane. But this is a ſubject that requires an ample diſcuſſion, and we are confined to the *Palais Royal.*"

A conſiderable portion of Mr. Holcroft's firſt volume is occupied by deſcriptions of the *fêtes*, or public rejoicings, which took place during his reſidence in the French metropolis. To theſe deſcriptions are prefixed a circumſtantial account of the amuſements with which the good people of Paris were indulged at the public entries of Iſabel of Bavaria, of our Henry VI. and of Louis XI. &c. &c. extracted from the works of St. Foix, and other authors. The hiſtory of the ever-memorable confederation of the 14th of July 1790, alſo furniſhes matter for nearly three chapters. In depicting the events of that ſeemingly auſpicious but dreadfully-deceitful day, Mr. H. has borrowed the glowing colours of Dulaure; but for what end this great abundance of extraneous matter is introduced, except for the purpoſe of ſwelling theſe volumes to the requiſite technical dimenſions, we are unable to diſcover. What ſhould we think of the travelled foreigner, who on entering upon a deſcription of the Lord Mayor's ſhow, which annually takes place in this metropolis, ſhould ranſack our old chronicles, or our modern compilations, for a detail of the triumphal entry of the Black Prince, or of Queen Elizabeth's grand proceſſion through London.

We are by no means ſurpriſed that Mr. H. ſhould be out of humour with the frivolity diſplayed by the French in their public feſtivals; he would indeed have been a degenerate Engliſhman had he felt any gratification at the ſight of triumphal

umphal arches and temples compoſed of deal boards and painted canvas—of ſpirited adventurers toiling to fetch down a gooſe from the ſummit of a greaſed May-pole—of ſailors ſtriving to aſcend a ſoaped bowſprit, at the almoſt certain hazard of ſliding down to receive a ducking in the Seine—or of watermen puſhing each other into the river with long poles baited with trenchers. But the gravity, not to ſay the pompoſity, with which he philoſophizes upon theſe and ſimilar incidents, has afforded us much more amuſement than he ſeems to have derived from all the endeavours of the *arbitri elegantiarum* of Paris to excite mirth and gaiety in the ſubjects of the conſular government. Mr. H. indeed could not have been in the leaſt degree prepared to regard theſe feſtivities with any other ſentiments than thoſe of ſpleen and vexation. Whatever was their pretext, they were all organized in ſuch a manner as to ſet forth the praiſe and glory of Bonaparte, the military uſurper, the deſtroyer of the laſt veſtiges of the republic, the profeſſed enemy of the deluſive principles of equality. Hence Mr. Holcroft's mind ſeems to have been ſo darkly overclouded with indignation, that even while contemplating the moſt ridiculous abſurdities,

> " Seldom he ſmiles, or ſmiles in ſuch a ſort
> " As if he mock'd himſelf, and ſcorned his ſpirit,
> " That could be moved to ſmile at any thing."

The reſult of his Inquiries into the " Annual exhibition of the inventions and manufactures of France," will be peruſed with pride and pleaſure by thoſe who are jealous ſticklers for the commercial ſupremacy of Great Britain, It amply confirms the truth of a poſition of which the Engliſh have long been aware, namely, that it is impoſſible to force a trade; and that all encouragements held out to manufacturers, independently of the natural encouragement conſequent upon their exhibiting a good article for public ſale are futile, and in the end ridiculous. In order that our readers may be enabled to form ſome idea of the Charlataniſm of this famous exhibition, we ſhall lay before them Mr. Holcroft's account of ſome of the commodities which were admitted into it by the ſolemn determination of a jury ſummoned to decide upon their merits.

" One man could make a coat, not without ſeams, but without apparent ſeams; that is, he could fine draw. He could not do it himſelf; but, the thing was of ſuch importance, that the name of the man who could was thus advertiſed:

> " *Le Citoyen Maché a exécuté les coutines.*"

What he further added concerning this coat was ſtrange enough: it

it might be turned at pleaſure into waiſtcoat, great-coat, mantle, and pantaloons. This, it muſt be owned, was a new invention. The dexterous tailor ſhould have gone to the *Boulevards*, and turned juggler.

"Another manufacturer invented a *phloſcope*; which was his Greek for a fire-grate.

"One of his competitors in learning was a manufacturer of hygiocerames; or, earthen pipkins. What a learned people are the Pariſians! they are attempting to rival us even in abſurdity; but in that I think we may defy them.

"Another man brought a bottle of vinegar of his own invention; for which he was aſſigned the third part of a portico. I do not know if the bottle held a pint or a quart.

"The third part of another was occupied by a man who ſold glue.

"A ſeller of ſealing-wax, a maker of lead pencils, a fabricator of ſcented ſoap, and a manufacturer of *fleurs in ſucre*, flowers in ſugar, had each of them a portico for theſe ſpecific and important branches of national induſtry and exquiſite workmanſhip.

"This national induſtry was further aggrandized by ſhaving tools, wove hair, horn combs, eyes in enamel, horſe-girths, two pictures painted on wood, comfits for children, tobacco-pipes, razors, rakes, pot-hooks, and a ſucceſſion of objects of equal moment.

It is juſtly obſerved by Mr. H. vol. i. p. 375, that "vanity has rendered the French a nation of exhibitors." In ſupport of this aſſertion he adduces an abundance of inſtances of their bombaſtic phraſeology: he enlarges upon their ſhewy, but unſubſtantial domeſtic œconomy; their attitude and carriage; and their propenſity to fight duels upon trifling provocations. But of all the indications of vanity which are to be met with in Paris, the moſt diſguſting is the jargon of its inhabitants of all ranks, from the higheſt to the loweſt, which Mr. H. happily denominates, "*philoſophical and ſcientific prate.*" Deſcanting on this fertile ſubject, he ſays,

"Being at the houſe of a friend, one evening, who had ſent for a common fiddler to play, that his children might dance, I took up and looked at the man's violin. It was a thoughtleſs movement of curioſity; and, ſeeing me immediately put it down again, the owner thus addreſſed me, with a very ſerious air; "*Ah, monſieur, j'avoue qu'il ne vaut pas grande choſe; car il n'eſt pas fait d'apres les principes mathématiques.* I was aſtoniſhed. "Do you underſtand mathematics?" ſaid I: "*Comme ça,*" replied he; "*je n'ai pas trop purſuit mes études.*" I queſtioned the man further, and learned, more by his anſwers than his avowal, that he could ſcarcely read.

"Going one day through the paſſage on *le Quay des Quatres Nations*, I ſaw a beggar remarkable for the tatters in his coat, addreſſing

addreſſing an old lady, who ſtood at a ſhop; and, as I paſſed, heard him ſentimentally exclaim, "*Ah, madame! il n'y apoint de philoſophie ſans argent.*"

"Standing on the *Pont Neuf*, I heard two *décrotteurs*, ſhoe-blacks, converſing. One ſaid to the other, "*Que je ſuis malheureux! je n'ai pas gagné le ſous d'aujourd'hui.*" His neighbour replied, "*Eh bien! il faut être philoſophe, il ni faut pas ſe plaindre.*" Beggars and ſhoe-blacks can talk, and perhaps practiſe, as much philoſophy as their ſuperiors.

Walking in *les Champs Elyſées*, behind ſome workmen, I heard them converſing on their trade. They were common journeymen, and no doubt as ignorant as ſuch men are every where; for thoſe who acquire knowledge ſoon obtain better employment. One of them vaunted to the other; "*Oh, j'ai bien faites mes études:*" (ſuch phraſes are here common-place, even among the vulgar) *je ſais mon métier à fond; je me connais en bons principes.*"—"*Ils ſont tres neceſſaires, au bon ouvrier; neceſſaires! mais ils ſont indiſpenſibles.*"

Such were the replies of his companions; and ſuch kind of prate is common among them. Barbers, taylors, ſhoe-makers, nay, ſhoe-cleaners, all have *made* their ſtudies; all underſtand their trade *à fond* (to the very bottom); all work according to principle; yet every man, who is truly informed of the ſtate of the mechanic arts, well knows how far behind the workmen in England the workmen are in France."

Whilſt treating on this topic, Mr. H. might have adverted to the melancholy effects produced by *this ſcientific and philoſophical prate* in the courſe of the French Revolution. The pages of the Moniteur; the placards of ſucceſſive factions; the proclamations of the executive power; the addreſſes and decrees of the legiſlative aſſemblies—theſe are all vaſt ſtore-houſes, whence he might have drawn the moſt ſtriking inſtances of the "darkening of counſel by words without knowledge;" and of folly claiming the homage due to wiſdom upon the credit of a ſounding phraſe: and we ſhould be ſurprized that theſe mines of vain thoughts and empty expreſſions have not been noticed by Mr. Holcroft, did we not recollect, that in producing from thence his exemplifications of philoſophical jargon, he would have aimed a dangerous thruſt at the reputation of the authors of Anna St. Ives, and of the Treatiſe on Political Juſtice.

Exceſſive indulgence in that ſpecies of refined licentiouſneſs, commonly known by the name of gallantry, is a diſtinguiſhing trait in the French character, to the examination of which Mr. H. has devoted no leſs than eight chapters. Whilſt we remark, with great ſatisfaction, the moral reflections which do him the higheſt honour as a huſband and a father, we cannot beſtow much approbation upon this portion of his book, when

when conſidered as an attempt to give an account of the preſent habits of the Pariſians. In truth, he has endeavoured to ſupply a want of perſonal acquaintance with prevailing vices, which is highly creditable to him, by the conſultation of books, and by a reference to the ſtage. Theſe are undoubtedly the beſt ſubſtitutes for actual experience; but we profeſs ourſelves unable to underſtand the connexion which ſubſiſts between the preſent ſtate of gallantry in Paris, and the incontinence of the daughters of Charlemagne; the loves of Henry IV. and Agnes Sorel; the intrigues of Frédégonde, Joan of Naples, Meſdames de Monteſpan and Maintenon, and divers other frail fair ones, whoſe hiſtory is extended through the compaſs of four chapters. Nor can we admit the two *proverbs* (the ſpirit of which, by the by, has evaporated through the medium of Mr. H.'s tranſlation) as a correct picture of general habits. Would it be fair dealing in a foreigner to eſtimate the comfort and reſpectability of Engliſh huſbands by the ſervile timidity of Jerry Sneak, or the virtue and prudence of our ladies of faſhion by the licentiouſneſs of Mrs. Frail, or the giddineſs of Lady Teazle? So few and ſo trifling are the facts which Mr. H. has in this part of his work recited from his own obſervation; that, when compared with the quotations which he has made from St. Foix, they are in the proportion of a mole-hill to a mountain.

In treating on the ſubject of decency, Mr. H. cannot refrain from carrying his readers back to days of yore. The indecencies of the fifteenth century are extracted from the never failing ſpring of St. Foix; and the monks and fanatics of the time of the League are ſeverely caſtigated for the indelicacy of their proceſſions. When Mr. H. next undertakes the work of caſtigation, we would recommend it to him to enter for a ſeaſon into the order of the flagellants, and to caſtigate himſelf for the groſs particularity with which he has exemplified the indecency of the Pariſians. In this inſtance he is nauſeouſly abundant in a detail of facts which are highly offenſive to Engliſh feelings. We have occaſionally met with people who, whenever they encounter a dirty object, or a diſagreeable ſmell, very kindly invite their friends to verify their diſcovery: in like manner, Mr. H. cannot walk the ſtreets or aſcend the ſtaircaſes of Paris, without duly apprizing his readers of the filthy phenomena, which, croſſing his view at every corner, were calculated literally to make him ſick of the taſk of perambulation. It has been well obſerved by a great critic,

> "Si vis me flere dolendum eſt
> Primum ipſi tibi."

The

The truth of this maxim is ſtrikingly illuſtrated by Mr. H. who has admirably well contrived, in his chapters on decency, to convey to his reader the nauſea with which he muſt himſelf have been daily affected during his reſidence in the French metropolis.

In deſcanting on dreſs, faſhions, and courtezans, he ſtill ſcorns to confine himſelf to the preſent æra, but deſcribes the pomp of ancient times; the faſhions imported from the Eaſt, and varied under Charles V.; the pantaloon dreſs of Francis I.; the attempt of Charlemagne to baniſh ladies of eaſy virtue; their ancient regulations, titles, and religious eſtabliſhments. Of this unhappy claſs of women he is of opinion, that the numbers have very much decreaſed ſince the revolution. This circumſtance is, however, to be attributed, not to a ſuperior ſenſe of moral principle produced by that great political change, but to the licentiouſneſs which prevails in all the various ranks of ſociety. Whilſt the Pariſians have the eaſy acceſs which Mr. H. in concurrence with other travellers, aſſerts they have to the wives and daughters of their neighbours, the occupation of profeſſed proſtitutes muſt become leſs gainful, and of courſe leſs common.

Mr. H. juſtly aſcribes the follies and vices of the French people to the want of good education; and he obſerves, that their firſt error in education conſiſts in the practice of "mothers deſerting their infant offspring, not merely for the critical period of the firſt months, but for the firſt years of life; during which they are committed to the care of rude and ignorant peaſants." So prevalent is this practice, that Mr. H. aſſures us, "he remembers to have ſeen but two children of creditable parents in arms, during a reſidence in Paris of nearly a year and a half!" The miſchievous conſequences of this violation of the ſtrongeſt dictates of nature are ſo obvious as to require no comment. Before the revolution, when theſe neglected nurſlings were brought back to their parents at the age of about five years, they were ſubmitted to the operations of the friſeur, and the taylor or milliner, who inſtantly metamorphoſed them into miniature reſemblances of grown gentlemen and ladies; ſo that "little maſter walked abroad capariſoned in a bag, ſword, and ſolitaire," whilſt his little ſiſter, attired in a gown, and powdered and pomatumed, "was taught the mockery of all the woman's airs." The courſe of education in which they were afterwards initiated, was as abſurd as their dreſs. "Leſſons were parroted over at ſtated times, till the pupil could repeat a ſtring of queſtions, beginning with the creation of the world, and ending, perhaps, with the coronation of the reigning king."

In

In point of dreſs, they at preſent order theſe matters better. Children are now attired according to the principles of common ſenſe. Whether any reformation has taken place in the ſyſtem of inſtruction Mr. H. is unable to inform us. He ſays, "With the ſtate of ſchools that have ſupplanted the univerſity, and other ſeminaries of academic and ſcientific acquirement I have little acquaintance, greater than what may be made by a peruſal of the *Almanack National*." From this Almanack he proceeds to quote the outline of the ſyſtem of national education; but upon the intereſting queſtion, how far, and with what ſucceſs, has this ſyſtem been acted upon? he has not thrown the feebleſt ray of light. The negligent haſte with which he has paſſed over this important ſubject of inquiry is, in our opinion, little creditable to his reputation as a philoſophical traveller. We doubt not that his acquaintance with the *ſçavans* of Paris would have procured him every facility of inſpection; and ſurely the primary and ſecondary ſchools, and the lyceums, in which the riſing generation of one of the firſt nations in Europe are deſtined to receive the rudiments of inſtruction, were objects much more worthy of his minute attention than the tricks of a jack pudding, or the harangues of a quack doctor.

The arguments by which Mr. H. combats the claim that the French have for ſo long a period advanced to the attributes of politeneſs and gaiety, are very ingenious, and evince great powers of diſcrimination. He is diſpoſed to regard their mirth, not as the reſult "of the ſelf-ſatisfaction ariſing from virtuous intention, and the habits of order," but as the offſpring of levity, or an effort to drown anxious thought in diſſipation. Their boaſted politeneſs he eſteems to be little better than grimace, and profeſſions readily made and as ſoon forgotten. His facts and ſpeculations on theſe ſubjects are well worthy of attention. Of the ſtate of religion in the French metropolis he gives a lamentable, and, we fear, too juſt a picture. Engliſhmen, who are accuſtomed to obſerve the ſtricteſt decorum, in places appropriated to the worſhip of God, will be ſhocked by the enſuing deſcription of the irreverent manner in which the prieſtly functions are diſcharged in Paris.

"The Proteſtants are allowed three chapels; the total for Catholic and Proteſtant is forty-two; and beſide theſe, there is at preſent no other place of religious worſhip in Paris.

"And are theſe churches and chapels duly and reſpectfully attended? This I made a conſtant object of inquiry.

"As maſſes, private and public, veſpers, and other ceremonies, are performing through perhaps one half of the day, the churches

are open; and you ſeldom can enter them but a few ſcattered beings are ſeen, kneeling round this or that petty ſide altar, and interceding, if words muttered can be called interceſſion, with the holy Virgin. But theſe ſolitary beings are, much the greateſt number of them, old women: the young of either ſex are ſeldom there, except brought to high maſs by their parents, or attracted by ſome ceremony or church feſtival.

"At high maſs itſelf, the old are much more numerous than the young, and the women than the men. In proportion as the crowd is attracted the congregation is diſorderly. There are no ſeats, a very few within the choir excepted, for perſons in office; but the choir being open, a multitude of ruſh-bottomed chairs, exceedingly rude, and generally old and dirty, ſtand ready to be hired; I forget if at a halfpenny or a penny each; and this is a ſource of church revenue.

"At every part of the ſervice, as well in ſermon time as during maſs, numbers are in motion: people come and go, make the church their thoroughfare; are ſilent or talkative, dirty or clean, and act with the moſt perfect indifference with reſpect to time, place, or other circumſtance.

"Behind the preacher a prompter is ſeated; who, as is the practice at the theatre, whiſpers the word if the actor blunders in his part.

"During the ſervice, the ſuperintendants of the chairs make the round of their cuſtomers, to collect the ſous. If the people are thus ignorant and reſtleſs; incapable, from habit, temper, and thoughtleſſneſs, of decent order, the prieſts themſelves ſurely afford them neither countenance nor example!

"The prieſts themſelves have the perfect appearance of machines, that proceed through a regular abſolute clock-work ſet of motions, without any power of variety, or token of feeling. Various parcels of them are performing various ceremonies, in different parts of the church, at the ſame time. Here is the choir; it is high maſs: before an altar yonder on the left, ſome private maſs for a departed ſoul is hurried over: by the ſide of this, or oppoſite, as it may happen, ſome other ceremony, of marriage, baptiſm, or burial, is performing. In another compartment a ſchool is kept; and the pupils have, not only the ghoſtly and mundane admonitions of the prieſt their teacher, by which to profit, but, the whole ſcene before them, for contemplation and inſtruction."

Our readers will readily conceive, that ſo conſpicuous an object as the Chief Conſul engroſſed a conſiderable portion of Mr. H.'s attention. The anecdotes which he has collected concerning the life and conduct of Bonaparte, and his ſpeculations and reflections on the various and contradictory actions of that ſcourge of Europe, conſtitute a very intereſting portion of his book. It is hardly neceſſary to inform our readers, that Mr. H.'s portrait of the arch foe to the freedom of the preſs is by no means a flattering one; but let it be obſerved,

obſerved, to his honour, that while treating on this topic he manifeſtly ſtrives to diveſt himſelf of prejudice;—he does not for a moment ſacrifice the dignity of philoſophy to the indulgence of vulgar abuſe. While he arraigns the duplicity, the dereliction of principle, the ſelfiſhneſs, the tyranny, and the cruelty of Bonaparte, he thus addreſſes thoſe whoſe hatred renders them ſo blind to the moſt obvious truths, as to ſtigmatize him as a feeble coward:

"To thoſe who will not allow him any one great quality, what ſhall be anſwered? Let them look into hiſtory, and find the man under whoſe real or apparent command actions ſo numerous and ſo great have been performed, and he, the commander, a man of feeble mind, irreſolute in his conduct, and inconſiſtent in his plans. Let them ſcrutinize the powers of man, and prove, if it be poſſible, from fact or from deduction, how it ſhould happen, in times ſo dreadfully contentious, that debility could obtain and preſerve the rule; could conquer enemies abroad; ſubvert rivals in power at home; profit by foreign and inteſtine broils; overawe or reconcile factions; change the capricious deſtinies of a capricious people to that which deſpotiſm calls order; and eſtabliſh a new dynaſty, which, in ages of greater ignorance, would long have continued permanent and beyond controul.

"Truth is always found between the extremes. Bonaparte is an extraordinary man, who has lived in ſtill much more extraordinary times. The grand events of theſe times were many of them military; ſo, as it happened, was his education, and ſo were his propenſities. Such was the fortuitous favour of circumſtances, that they cauſed him to appear a prodigy. A firſt campaign elevated him to the rank of hero; the ſecond ſhewed him a god: he ſeemed to command events; in reality they commanded him;—they were his creator.

"Early habits have powerfully concurred to fit him for the future accidents under which he became placed; and this predispoſition, and theſe accidents, were further aided by a mind of ſuch ardour, and of ſuch reſtleſs and prolific ambition, that he has been hurried through the various gradations which ſimilar minds have travelled; and does and will only differ from them in ſimilarity of fate, as far as circumſtances have varied, and ſhall hereafter vary."

Mr. H.'s account of the French ſtage is very particular; and to thoſe who are intereſted in ſuch ſubjects will, no doubt, be amuſing. The chapters that contain anecdotes of the preſent ſtate of literature and the arts, afforded us a conſiderable portion of entertainment; as alſo the concluding chapters; which compriſe a variety of miſcellaneous information, and which did not fall under thoſe general diviſions of Mr. H.'s work, that we have endeavoured to develop.

Upon the whole, however, we muſt confeſs that theſe volumes have diſappointed our expectations. In the various

novels which Mr. Holcroft has publiſhed, he has evinced conſiderable talents for the delineation of fictitious characters, which we fondly imagined would have found ample ſcope for exerciſe in a bold but faithful ſketch of the characteriſtic traits exhibited in French ſociety, at a period when France arreſted the attention of all the enlightened inhabitants of the globe. How great then was our mortification not to find ſo much as an indication of the claſſes into which the Pariſian community is divided. Had we the honour of a perſonal conference with Mr. H. we ſhould feel a great inclination to aſk him, what is the condition of ſuch of the ancient nobleſſe as have been permitted to return to their native country?—what is their general deportment, and in what eſtimation are they held by the people at large? Do any diſtinctions, beſide the poſſeſſion and ſquandering of property, entitle perſons to be conſidered as admiſſible into the circles of faſhion? Of what deſcription of people are thoſe circles compoſed?—what are their manners—their hours—and the ſtyle of their entertainments? In what way do the *bons bourgeois* diſplay their importance; and what is the general complexion of their domeſtic œconomy? What rank in ſociety is occupied by military men? and what degree of reſpectability does the general voice confer upon the members of the legiſlative body? What is the nature of the adminiſtration of civil and criminal juſtice; and whether the profeſſions of juriſprudence are held in public eſtimation, or the contrary? Many ſimilar topics might be ſuggeſted, which Mr. H. has left entirely untouched. From the peruſal of his book, indeed, we ſhould be inclined to believe, that during his reſidence in Paris he paſſed his whole time in the ſtreets. The few converſations which he has recorded took place in the ſtreets with porters, apple women, venders of fiſh and *fromage de Neuchatel*, and a knave who wiſhed to entice him to a gaming houſe. The ſtreets furniſh him with materials for an eſtimate of the diffuſion of literature in France, by preſenting ill-ſpelt inſcriptions which he has carefully copied. In the ſtreets he notices inſtances of indecency, for the detail of which we deem him deſerving of ſevere reproof. Far be it from us to inſinuate, that the ſtreets of a populous city do not preſent a variety of objects well worthy the attention of the enlightened traveller; but we aſſert, without fear of contradiction, that they will not furniſh materials for ſuch an account of the ſtate of ſociety as may juſtly be expected from a man of talents, who has reſided for the ſpace of a year and a half in a gay and buſtling metropolis.

The

The prints which accompany this work are, we believe, what Mr. H. intended they ſhould be, correct pictures of the ſcenes which they profeſs to repreſent. The architectural part is well engraved. In the figures the artiſt has by no means ſucceeded ſo well. Had the famous bronze horſes, which ornament the railing in front of the Thuilleries, been ſuch clumſy, miſ-ſhapen animals as thoſe which have been produced by his *burin*, Bonaparte would have ſuffered them quietly to retain their ſtation on the façade of the church of St. Mark, in Venice.

ART. XLIII. '*Voyage de Trois Mois*,' *&c. i. e. A Three Months Tour in England, Scotland, and Ireland, during the Year* 1801. *By Marcus Auguſtus Pictet, Profeſſor of Natural Philoſophy in the Univerſity of Geneva; Member of the National Inſtitute of France; &c. &c.* 8vo. pp. 334. Geneva. 1802.

PROFESSOR Pictet is well known in this country, as the author of an intereſting volume, entitled *Eſſais de Phyſique*, which contains ſome of the moſt ingenious ſpeculations and experiments reſpecting heat, that appeared towards the cloſe of the laſt century. We were led, therefore, to expect a work of very different complexion from the one now before us. In this account of his tour he offers no profound remarks on the polity, the commerce, or the ſtatiſtics of our country; nor even on ſubjects which fall more peculiarly within his province, thoſe of natural ſcience. He does not diſdain to deſcribe the ordinary incidents that occur to every traveller, and thoſe objects which muſt attract the notice of the moſt unlearned touriſt. Many of theſe, it muſt be remembered, however, are curious to the foreigner from their novelty; and it is always amuſing to obſerve the impreſſion, excited in the mind of a ſtranger, by objects and events familiar to ourſelves. We could, therefore, find amuſement in M. Pictet's account of the mail coach, and of the Iriſh jaunting-car. His journal, indeed, is far from being barren of information, on ſubjects of ſcience, and eſpecially on the mineral hiſtory of the country through which he paſſed; but it is conveyed in a light and popular manner, which fits it for the general reader, rather than for the erudite philoſopher. Our traveller appears to have an active and ardent mind, prepared to derive amuſement and inſtruction from every rational ſource; and to be gifted with the talent of conveying to others a lively picture of what has intereſted his own feelings.

The account of Mr. Pictet's tour was addreſſed, in a ſeries of letters to his friends, the editors of the *Bibliothéque Brittanique,* a periodical work publiſhed at Geneva. As there is no connection between the ſubjects of them, we ſelect the following extracts, as a fair ſpecimen of his manner. The firſt affords a ſtriking example of the power of inſtinct in the beaver:

"The object that moſt intereſted me, in our walk through the gardens at Spring Grove, was a viſit that we paid to an old beaver which Sir Joſeph Banks has had about ten years. This poor animal has loſt ſucceſſively both eyes, and is now totally blind. It inhabits two contiguous ponds in a corner of the garden, ſeparated by a wall, at the foot of which is an opening, barely large enough to allow the beaver to paſs through. When we arrived, it was aſleep in a ſmall hut on the banks of the pond. Sir Joſeph called it by its name, from the ſide of the wall, the moſt diſtant from the animal. It awoke; threw itſelf into the water, and ſwam through the ſmall paſſage with as much facility and exactneſs as if it had enjoyed the perfect uſe of its eyes. When arrived at the place to which it was ſummoned, the animal raiſed itſelf on its hinder legs, in order to receive its reward, conſiſting of a little food, and the careſſes of its maſter, with which it ſeemed to be highly gratified.

"When the green branch of a tree was given to the beaver, it took the branch by the larger end, threw itſelf into the water, and dragged it through the hole in the wall, for the purpoſe of conveying it to the hut, where it lays up a ſtore of proviſion. In order to deceive the animal, a branch was given to it which had ſeveral ſmaller lateral ones, and was too large to paſs through the opening in the wall. After many uſeleſs efforts, we ſaw it, with ſurpriſe and admiration, reſort to a ſtratagem that evinced much reflection and ſagacity. The animal began by aſcertaining the general form of the branch, for which purpoſe it ſwam along each ſide of the principal ſtalk, examining the ſize of the lateral branches, all of which it removed with its teeth. It then divided the principal ſtalk by the ſame means, with as much exactneſs as could have been done by a knife; and carried the whole into its ſtore-houſe. So much induſtry, in an animal totally deprived of one of its ſenſes, was a moſt intereſting ſight; and it was with difficulty that I could reſtrain myſelf from going to its aſſiſtance.

"I have often regretted that metaphyſicians have not undertaken experimental reſearches into the degree of perfection, to which the reaſoning powers of animals may attain—into the influence of motives on them—the acts of judgment they evince, implying the compariſon of facts—and ſuch operations of the mind, as are generally ſuppoſed to be carried on by the intervention of words. Such an inveſtigation, I am perſuaded, would diſcloſe many important truths."

An intereſting part of Mr. Pictet's volume, is the account of the viſit which he paid to literary men. 'At Edinburgh,' he ſays, 'the Profeſſor of Agriculture, Dr. Coventry, entered into full details with me, reſpecting the objects and progreſs of his courſe, which is very comprehenſive. He conſiders Agriculture, properly ſo called, (that is, the art of increaſing and improving the productions of the earth) as a branch only of a much more extenſive ſcience, which he denominates Huſbandry, and which we ſhould call Rural Economy. In this he includes every thing that can render the ſcience complete: as, 1ſt, The art of planting and raiſing trees. 2d, that of gardening, comprehending the management of fruit trees. 3d, The art of rural ornament, which, he ſays is yet in its infancy, notwithſtanding the reputation of the Engliſh Garden. 4th, and laſtly, The general direction of an eſtate; and political agriculture, that is, the relation between the kind of culture adapted to a ſoil, the ſtate of population, and the progreſs of luxury and of different ſorts of induſtry.'

"We converſed on the ſubject of ploughs. I ſaw accidentally on his table, different figures intended for the illuſtration of tillage; for exhibiting the decompoſition of the forces of power and reſiſtance, oppoſed to each other in the action of the plough; the different methods of making the furrows; all which circumſtances are very perſpicuouſly explained with the aſſiſtance of his models. As to the queſtion reſpecting the preference to be given to different varieties of ploughs, it appears to me not capable of being decided: and that the inſtrument muſt be modified according to the nature of the ſoil. The Profeſſor recommended to me, however, Small's plough, as uniting the moſt numerous advantages, and as beſt adapted to general uſe. He ſpoke, in terms of much approbation, of a periodical work, publiſhed quarterly at Edinburgh, under the title of the Farmer's Magazine, the authors of which are chiefly practical agriculturiſts.

"Among the men of ſcience in Edinburgh, with whom I had an opportunity of becoming perſonally acquainted, was Mr. Playfair, Profeſſor of Mathematics in the Univerſity. I obſerved in him a ſingular inſtance of the power of memory. His intimate acquaintance with the late Dr. Hutton, and his own peculiar taſte, have led him to pay much attention to the theory of the earth. He has read much on this ſubject; and, in particular, the travels of my late illuſtrious friend M. Sauſſure. I had with me the model in relief of the Lake of Geneva, and of all the mountains compriſed between Jura and the central chain of the Alps. I preſumed that it would be, to Mr. Playfair, an object of much curioſity; and I was not deceived. But what I could not have expected was, that without having travelled in Switzerland, he had read, with ſo much attention, the travels of Sauſſure, and had ſo perfect a recollection of them that he pointed out to me, on the model, all the principal

mountains in the neighbourhood of Geneva, and traced the tour of the Glaciers of Chamouny with as much accuracy as if he had only yeſterday returned from them.

" Dr. Kennedy, a diſtinguiſhed chemiſt,* was alſo among thoſe whom I moſt frequently ſaw during my ſtay in Edinburgh. At my requeſt, he undertook to ſhew me what degree of heat could be produced in a furnace on the conſtruction of Dr. Black, with the addition of ſome improvements of his own. He placed, in a covered crucible, three of Mr. Wedgwood's pyrometric pieces, and gave them a white heat, during one hour. Two of theſe pieces contracted to the ſame degree, i. e. 150° of Wedgwood's ſcale; the third indicated five or ſix degrees more, though it had experienced a leſs degree of heat; which ſhews that this method of meaſuring temperature is not worthy of perfect confidence.

" In his laboratory I made alſo ſome experiments with the hygrometer of Sauſſure, which I had with me, and which is not ſo generally known in England as it merits. The gentlemen who witneſſed theſe trials ſaw, with much ſurpriſe, how quickly and preciſely the inſtrument accommodated itſelf to the hygrometrical ſtate of the ſurrounding atmoſphere; as rapidly, indeed, as a ſenſible thermometer indicates temperature; and when properly made, the inſtrument is almoſt equally portable."

In the courſe of the volume Mr. Pictet gives, among other amuſing particulars, a ſketch of the Mineralogy of the environs of Edinburgh; an account of the Clyde Iron Works; of the Giant's Cauſeway; of his Viſit to the family of Mr. Edgeworth, the author, jointly with his daughter, of an excellent Syſtem of practical Education; and a Biographical Memoir of Count Rumford, in whoſe houſe he reſided during his ſtay in London. This laſt is peculiarly intereſting; as it diſcloſes ſeveral events of the Count's life, eſpecially thoſe of its early period, which had not before been made public; and the authenticity of the narrative may be relied on, as it was communicated, in converſation, by the Count himſelf. We regret that our limits prevent us from making any extracts from this entertaining part of Mr. Pictet's work, as it does not admit of abridgment or ſelection. We ſhall, therefore, cloſe our review with the account of his viſit to Dublin.

" The deſire of re-viſiting the celebrated Kirwan, the Neſtor of Britiſh chemiſts, was one of the motives that brought me into this country. On our arrival in Dublin I wrote a few lines, requeſting that he would receive us immediately after our dinner. He ſurpriſed us, very agreeably, by being himſelf the bearer of his an-

* This accompliſhed young man, whoſe talents and attainments promiſed to raiſe him to high diſtinction in ſcience, has ſince paid the debt of nature.—*Rev.*

ſwer;

ſwer; and took us to his own houſe, where we ſpent the evening in the moſt pleaſant converſation. I never knew a man whoſe mind is more richly furniſhed. His memory is perfectly accurate, and comprehends a great variety of knowledge. At preſent he is chiefly occupied by meteorology, and thinks that we already poſſeſs a ſufficient number of facts reſpecting the weather to deduce from them well eſtabliſhed principles. No one is better fitted than himſelf for this labour. His correſpondence is very extenſive, and he makes a point of procuring all new publications, on the ſubject of his ſtudies, that appear in France, Germany, and the north of Europe; and his regular and ſedentary life obtains for him ſufficient leiſure to peruſe them. He is poſſeſſed of a well-furniſhed library. I wiſhed to have ſeen his laboratory, but he did not ſhew it to us. It is not unuſual for an artiſt to be unwilling to exhibit his workſhop."

"I find among my memoranda three remarks, which occurred to me in walking through the ſtreets of Dublin. The contraſt between the diſguſting and ſqualid appearance of the lower orders, and the ſplendid magnificence of the houſes, ſtruck me very forcibly. Lottery offices, rendered attractive by their decorations, abounded in every ſtreet, and were crowded with the loweſt of the vulgar. In the window of a bookſeller's ſhop I obſerved a pamphlet with the following title, *General Inſtructions for all Seconds in Duels, by a late Captain in the Army.* I concluded, therefore, that of the two ſciences of murdering our fellow-creatures, the one, in maſs, called War; the other, in detail, termed the Duel, the latter is moſt ſtudied in this country. And as the ſeconds are charged with the diplomatic part of the buſineſs, it is very proper that the rules for their direction ſhould be reduced into a regular ſyſtem of inſtructions."

The account of that moſt uſeful inſtitution, the Dublin Society, we are deterred from extracting by its length: but we cannot forbear giving an outline of a patriotic ſcheme of Mr. Kirwan, communicated, in converſation, by that philoſopher to Mr. Pictet.

The favourite project of Mr. Kirwan is the eſtabliſhment of a Council of Mines in Ireland, on a plan ſomewhat reſembling the following:

"This body ſhould be compoſed of twelve members, each of whom ſhould be well ſkilled in the art of analyzing minerals; and, for this purpoſe, a laboratory ſhould be provided. Four of the members ſhould receive an annual ſalary of 500l.; two of 400l; and ſix of 300l.

"The candidates ſhould be well verſed in the French and Latin languages, independently of all the eſſential and acceſſary knowledge of their profeſſion. They ſhould have ſtudied two years at Freyberg; travelled one year in the mining countries of Germany; and a year, alſo, in the mineral parts of England.

"Their

" Their competency ſhould be determined by the ſtricteſt examinations. Every ſummer two or more of the members ſhould be ſent, on a mineralogical tour, through the different counties of Ireland.

" The council being once eſtabliſhed, no proprietor of a mine ſhould work it without permiſſion from this body.

" Every proprietor of a mine ſhould ſend, immediately on its diſcovery, ſpecimens to the council, who, within the ſpace of a month, ſhould depute one of their members to make an examination and report on the ſpot. If this firſt report were favourable, and ſhould be confirmed by a ſecond examination by one of the older members, the board ſhould give, gratuitouſly, to the proprietor, a certificate of approbation, which ſhould entitle the owner to form a company, if he pleaſed, for working the mine. The company being eſtabliſhed, or the proprietor having decided to work the mine himſelf, the council ſhould depoſit the ſum neceſſary for beginning the undertaking. This ſhould be entirely directed by one of the members of the body, who ſhould receive, as an indemnity, a ſhare of the profits.

" This project, Mr. Kirwan acquainted me, is founded, in a great meaſure, on the German ſyſtem of working mines, and has the ſanction of long and advantageous experience.

" I took my leave of Mr. K. with ſcarcely a hope of ſeeing him again, and deeply impreſſed by his kind attentions. If the cultivation of ſcience had no other effect than to eſtabliſh, among thoſe engaged in it, relations which place them when they firſt meet on the footing of old friends, this alone would be a ſufficient benefit."

ART. XLIV. *A Tour throughout South Wales and Monmouthſhire, by J. T. Barber, F. S. A.* pp. 359, *with a Map and numerous Views*, price 1*l.* 5*s.*: *or an inferior Paper, with the Map and one View*, price 7*s.* 8vo. Cadell and Davies. London.

" THE intention of this work," ſays Mr. B. " is to point out and deſcribe ſuch objects as command general intereſt throughout the country. The uſual plan of tours only compriſing a particular route, unleſs that preciſe line be retraced a tourift is obliged to encumber himſelf with ſeveral books, to enable him to gain all the information that he requires. The author has felt this inconvenience in ſeveral excurſions through Great Britain; and has therefore ſelected, from the beſt authorities, an account of thoſe few parts which he had an opportunity of viſiting; in order that this work may exhibit a general ſurvey of Southern Cambria."

After premiſing a few general obſervations on the principal objects which arreſt the attention of the tourift in South Wales, and a very brief hiſtory of that diſtrict, Mr. B. proceeds to explain

explain the terms of ancient architecture which neceſſarily occur in the deſcription of a tract of country which abounds in ruined caſtles, abbeys, and churches. He then enters upon the hiſtory of his peregrinations, which commenced at Briſtol, whence he ſailed down the Severn, in a crowded and inconvenient hoy, to Swanſea. At the latter town he and a friend by whom he was accompanied during the greater part of his excurſion, provided themſelves with a couple of horſes. Mounted on theſe ſteeds, of which Mr. B. gives no very flattering deſcription, they directed their courſe through the heart of Caermarthenſhire into Pembrokeſhire and Cardiganſhire. Quitting the rude and barren mountains of the northern boundary of South Wales, they returned through the pleaſant vale of Towy, and over Pont-ar-Dulas to Swanſea. Their tour then took a South-eaſtward direction through Neath, Aberavon, and Pyle, to Cowbridge, whence they advanced Northwards to Pont-y-pridd and Caerphilly. Then once more deſcending towards the Briſtol channel, they viſited Cardiff, whence they proceeded to Monmouthſhire. After an attentive ſurvey of this delightful country they penetrated into the wilds of Brecknockſhire and Radnorſhire.

This route certainly affords to the touriſt an opportunity of examining the principal beauties of the ſcenery of South Wales. Theſe beauties Mr. B. ſeems to have contemplated with an inſtructed eye. Indeed the twenty views by which his volume is embelliſhed afford a very ſatisfactory ſpecimen of his ſkill as an artiſt. Nor are his verbal deſcriptions of the appearances of nature, and of the relics of ancient magnificence, devoid of preciſion and ſpirit. But when we have conceded to Mr. B. the commendation due to his powers of picturesque delineation, we have nearly exhauſted our topics of praiſe. Though he has traverſed a diſtrict richly abounding in ſubjects which at every ſtep invite the attention of the mineralogiſt and the botaniſt, the want either of ſcience or of curioſity has cauſed him to paſs theſe ſubjects over in ſilence. The notices of hiſtorical events which he announces in the title page of his work conſiſt merely of meagre references to Giraldus Cambrenſis, Leland, and other ancient authors. And if this volume may be conſidered as a journal of his tranſactions, he does not appear at any time to have entered into that intimacy with the natives of South Wales which can alone qualify a touriſt to give an enlarged and intereſting account of their peculiar manners. The frequent quotations which Mr. B. makes from the poems of Oſſian lead us to conjecture that he ſelected theſe poems as his *vade mecum*. This circumſtance may account for the inflation of his ſtyle, which proves that

that he has yet to learn that pompoſity is not dignity, and that an attempt to adorn trivial topics by affected ſplendor of diction infallibly renders an author ridiculous.

We would not, however, be underſtood to inſinuate that Mr. B.'s Tour is a book of no value. On the contrary, we would confidently recommend it as a travelling companion to thoſe who meditate an excurſion into South Wales for the purpoſe of indulging themſelves in the contemplation of picturesque ſcenery. It will alſo renew pleaſing ſenſations in the minds of thoſe who have already viſited that romantic diſtrict. As a ſpecimen of Mr. B.'s talents for deſcription we ſhall quote the account of his viſit to the Devil's bridge and to Haſod.

"We were detained at Aberyſtwith by the continuance of a violent rain, which had deluged the neighbourhood for ſeveral days. At length a ceſſation of the ſtorm allowed us to reſume our journey, though not to perform a projected excurſion to the ſummit of Plinlimmon, which is only free from clouds in very fair weather. Returning up the hilly confines of the valley, we again admired the meandering Rhydol, and its gentle accompanyment; but following its courſe, as we advanced through a wild romantic diſtrict, the character of the valley ſoon changed; dark wooded hills, aſpiring to the dignity of mountains, advanced their ſhagged ſides toward the ſtream, and, gradually cloſing to an impervious glen, ſhut up the river in their receſs. Beyond theſe hills roſe the broken line of mountains forming the termination of South Wales, where mighty Plinlimmon, lord of the boundary, raiſed his ſtupendous head in majeſtic deſolation, though half concealed by eddying clouds; the whole ſcene exhibited unfettered nature in her wildeſt mood. A pouring rain that now fell over us circumſcribed our deſert proſpects, while we proceeded over uncultivated hills, with ſcarcely a token of ſociety, to the *Devil's Bridge*.

"The cataract that is here formed by the falls of the Mynach ſaluted us with its thundering roar long ere we approached it; but, as we drew near, the ſtrong verberation, rebellowed by ſurrounding cavernous rocks, ſeemed to convulſe the atmoſphere. We haſtily put up our horſes at the Haford arms, a ſolitary inn, and in a few paces found ourſelves on the bridge, ſuſpended over a gulph at which even recollection ſhudders. This bridge beſtrides a lane of almoſt perpendicular rocks patched with wood, whoſe ſummits are here ſcarcely five yards aſunder. At a terrific depth in the glen rages, unſeen, the impetuous Mynach, engulphed beneath protruding craigs and pendant foliage: but on looking over the parapet the half-recoiling ſight diſcovers the phrenzied torrent, in one volume of foam, burſting into light, and threatening, as it breaks againſt the oppoſing rocks, to tear the mountains from their ſtrong foundations; then, inſtantly darting into the black abyſs beneath, it leaves the imagination free to all the terrors of concealed danger. With emotions of awe, not without thoſe of fear, we climbed down the ſide of the rock, aſſiſted by ſteps that were cut in it, and with ſome peril

peril reached the level of the darkened torrent; where, ſtanding on a projecting craig againſt which the river bounded, immerſed in its ſpray, and deafened by its roar, we involuntarily clung to the rock. The impreſſion of terror ſubſiding, left us at liberty to examine the features of the ſcene. Nearly over our heads appeared the bridge attributed to the handy works of the Devil; but a leſs cunning workman might have thrown an arch acroſs a fiſſure of a few feet ſpan; and indeed the native maſon who, about fifty years ſince, built the bridge now uſed, ſtanding perpendicularly over the old one, has conſtructed the beſt arch of the two. The original bridge was built by the monks of Starflower Abbey, near ſeven hundred years ſince. Nor is the ſingular appearance of theſe arches devoid of picturesque effect, being taſtefully beſprinkled with verdure, and relieved by the intervention of numerous branchy trees; while the naked black oppoſing cliffs, worn out into curious hollows by the torrents, exhibit as bold a rocky chaſm as ever was traced by the pencil of Salvator.

"On climbing from this hollow we proceeded two or three hundred yards to the left of the bridge, and again deſcended a fearful tract, to witneſs the grand *falls of the Mynach*. Under the direction of a guide, we reached the ordinary ſtation with little difficulty, where the view of the cataract diſcloſed itſelf with conſiderable effect, in four ſeparate caſcades, though, from the great fall's being divided by the intervention of a projecting rock, they appeared too much alike: the eye, accuſtomed to picturesque diſpoſition, in vain ſought to fix itſelf on a pre-eminent feature. I wiſhed to get lower, but it ſeemed impracticable: emboldened, however, by the example of our guide, I clambered upon the edge of an immenſe perpendicular ſtrata of rock to nearly the lower channel of the torrent, when the cataract appeared in the moſt perfect diſpoſition imaginable; the great fall diſplayed itſelf in uninterrupted ſuperiority, and the leſſer ones retired as ſubordinate parts. The perpendicular deſcent of this cataract is not leſs than two hundred and ten feet; the firſt fall is not more than twenty feet; the next increaſes to ſixty; the third diminiſhes to about twenty; then, after a momentary pauſe, the torrent bounds over a ſhelving rock in one tremendous fall of one hundred and ten feet, and ſoon unites with the Rhydol, here a ſimilar mountain torrent.

"This grand cataract receives no inconſiderable augmentation of terrific appearance from the black ſtratified rocks forming the glen down which it thunders; nor can the beholder, however firm his mind, diveſt himſelf of terror, while, near the bottom of an abyſs for ever denied a ray of ſun, he views the menacing torrent burſting before him, or contemplates its foaming courſe, tearing at his feet among craigs that its fury has diſjoined. If he ventures to look up the acclivitous rock, more real danger threatens his return, when a devious balance, or falſe ſtep, would enſure his certain deſtruction. Yet from the horrors of this gloomy chaſm ſome favoured projections relieve the imagination, ornamented by the light and taſteful penciling of the mountain aſh, intermixed with vigorous

ſapling

ſapling oaks; while here and there a tree of riper years, unable to derive ſupport from the ſcanty ſoil, falls in premature decay a proſtrate ruin. I have ſeen water-falls more pictureſquely grand than the cataract of the Mynach, but none more awfully ſo, not even excepting the celebrated falls of Lowdore and Scaleforce in Cumberland.

"Climbing from this ſcene of terrors, I rejoined my companion, and at the Haford Arms obtained a change of clothes; a comfort which, although wet to the ſkin for ſeveral hours, I ſhould ſtill longer have denied himſelf, had not the approach of night forced me from the Mynach's intereſting ſcenery. Our active hoſteſs quickly provided a tolerable dinner of mutton chops; and, cheered by a good peat-fire and a bottle of wine, we liſtened to the torrent's roar without diſmay. On the following morning we did not neglect to reviſit the romantic glen. The weather was fine, and, the effect of the late rains having ſubſided, the bulk of the torrent had much diminiſhed; yet did the ſcene gain in beauty what it loſt in terrific grandeur; for the intermingling foliage, darting from oppoſite ſides of the glen, and reflecting various tints and degrees of light, ſoftened the aſperitous black rocks, and ſpread a lively net-work over the gloom.

"Upon our preparing for the renewal of our journey a material difficulty occurred; my poney was ſo completely knocked up, that he had not, as the jockeys phraſe it, 'a leg to ſtand on.' The alternative, in this caſe, was to buy another; and, upon inquiry, I found that my landlord had one to diſpoſe of, which was forthwith produced. This was a good-ſized poney, with plenty of bone, but ill made; he had, however, an excellent character: his knees too were ſadly broken; but a circumſtantial tale ſhewed that to be the effect of accident, and not habitual awkwardneſs: upon the whole, he did not ſeem dear at the price demanded, which was only five guineas: a bargain was therefore ſtruck, the ſaddle transferred from the invalid to the back of my new purchaſe; and after giving directions for the return of the former, which by the way incurred an expence more than his value, we ſet forward for the celebrated grounds of Hafod, about two miles diſtant.

"Our road lay on the ſteep bank of the Mynach, commanding a full view of the glen, and its romantic bridge. Then aſcending the Cwm Yſtwith hill, through a current of clouds, we gained from its ſummit an uninterrupted view of the whole range of North Walean mountains, ſtretching from the Engliſh counties to the great bay of Cardigan: the intervening hollows were concealed by fields of miſt; ſo that the uncultivated heights exhibited a ſcene as rugged as when

> "——— Nature firſt made man,
> "Ere the baſe laws of ſervitude began,
> "And wild in woods the noble ſavage ran."

"We now took a farewel view of the Mynach's glen, and quitted its intereſting ſcenery with ſuch ſenſations as one feels in loſing a friend

a friend whoſe intercourſe had afforded both pleaſure and improvement. We then deſcended to the vale of Yſtwith, but were unenlivened by its ſcenery, for a morning miſt floated through the valley, and ſpread a veil over its charms. A handſome park-gate announced the entrance of *Hafod*, and the thundering of an unſeen waterfall formed a grand ſymphony to the ſpectacle that we were ſoon to witneſs. Almoſt immediately the cloud of miſt diſappeared, riſing like a huge curtain before us, and diſcovered ſuch an aſſemblage of beauties, of cheerful walks and ſilent glens, of woody precipices, ſhadowy glades, gardens, thickets, and waterfalls, that, conſidered with the barren wilds of the ſurrounding country, it ſeemed a ſecond Paradiſe riſing from a newly-ſubſided chaos.—This charming place, occupying a deep narrow valley, watered by the Yſtwith, is the creation of Colonel Johnes, whoſe perſevering genius has forced a mantle of wood upon rocky precipices where nature ſeemed to deny the acceſs of verdure, and who in his elegant and uſeful projects of further improvement gives employment to the country around. Upon a ſpot judiciouſly choſen, where the banks of the valley gently incline, and the coverture of lofty woods afford a ſhelter from the north-eaſtern winds, ſtands the manſion, with a ſloping lawn in front, commanding a comprehenſive view of the enchanting valley; which, if Dryden could but ſee, he would wiſh to recal the line,

"God never made his works for man to mend."

"On putting ourſelves under the direction of the gardener, we were firſt led to the kitchen-garden, furniſhed with extenſive forcing-houſes, and replete with every neceſſary appendage. The flower-garden, alſo, diſplayed its appropriate charms; but from theſe achievements of art we turned, without regret, to where the bold hand of nature reared the ſcene in ſtupendous majeſty:

"There along the dale,
"With woods o'erhung, and ſhagg'd with moſſy rocks,
"Where on each hand the guſhing waters play,
"And down the rough caſcade, white daſhing, fall,

we paſſed, enamoured with the inceſſant, though congenial, variety of our ſubject. After viſiting the cold bath, a ſmall ſequeſtered building, a mazy walk, romantically traced by the ſide of a brawling torrent, and amidſt tangled ſhrubberies, led to a ſmall caſcade; and ſoon after a ſuperior waterfall engaged our attention, where the whole volume of the Yſtwith burſt over a ledge of rocks in a compoſition truly grand and pictureſque. But a ſcene of awful ſublimity diſcloſed itſelf on exploring a dark cavernous paſſage in a rock, and reaching its extremity, where a lofty caſcade of tranſcendent beauty, throwing itſelf over a ſtrata of black rocks, bounded cloſe to the opening of the cave, and ſhrouded the aperture with its ſpray, as it became engulphed in a dark chaſm beneath.

"The towering mountains, clothed with myriads of oaks, which environ this remarkable valley, afford a diverſity of walks and combinations

binations of view, to deſcribe which words would be inadequate, and prove, at beſt, but tedious. A walk of twelve miles ſcarcely compriſes a complete ſurvey of the grounds, as we are told; but, being preſſed for time, our perambulation was confined to a much ſmaller ſpace; yet enough was ſeen to convince us that this is one of the moſt delightful rural retreats in the kingdom."

In this extract the claſſic reader will not fail to note the uſe of the plural *ſtrata* inſtead of the ſingular *ſtratum*; nor will he paſs over without obſervation the newly-coined adjectives *acclivitous* and *aſperitous*.

Reprehenſible as Mr. B. may be for making theſe innovations in the Engliſh language, he is ſtill more reprehenſible for the flippancy with which he denominates every gentleman, who permits his ſervants to receive money from the ſtrangers who are prompted by curioſity to examine the interior of his manſion, "ſomewhat of a mercenary ſhowman." If Mr. B. had been aware of the trouble and inconvenience which are cauſed by theſe paſſing viſitants to the inhabitants of houſes which are deemed worthy of the inſpection of touriſts; and eſpecially if he had ever witneſſed the inſolence of ſome travellers, who ſeem to think that the payment of a trifling fee to a butler or a houſekeeper gives them a licence to indulge in all manner of impertinence, he would not have condemned the owners of elegant habitations for adopting any feaſible means of checking the influx of diſagreeable intruders.

ART. XLV. *Memoirs of the Life and Writings of the Rev. Alexander Geddes, LL.D. By John Maſon Good.* pp. 547, price 10s. 6d. Kearſley. 1803.

FEW literary men have engaged the public attention more than the ſubject of theſe Memoirs. By the liberal minded and enlightened, by the rational and well-informed Chriſtian, whether catholic or proteſtant, churchman or diſſenter, Dr. Geddes was eſteemed, honoured, and beloved. His various and profound learning, his deep reſearch, and the extenſive Biblical and Oriental knowledge he had amaſſed, gave him a degree of celebrity and pre-eminence in the republic of letters almoſt approaching to a ſpecies of literary ariſtocracy. On almoſt all ſubjects he was erudite, intelligent, communicative, and intereſting. He was always earneſt, ſometimes, perhaps, too ardent, in converſation: but he felt ſtrongly, and was apt to ſpeak as he felt; than which there cannot be a more lively indication of an honeſt and a noble mind. Indeed, an ingenuous openneſs was the ſtriking feature of his character;

character; and a graceful frankneſs of manners beſpoke the unreſerved temper of his ſoul. With a mind rapid and intuitive in its own conceptions, and a heart full of benevolence, he was not always prepared to make allowance for any backwardneſs of comprehenſion in others; much leſs was he diſpoſed to tolerate petulance, bluntneſs, or want of urbanity in thoſe who, upon inſufficient grounds (as was moſt commonly the caſe with perſons of this deſcription), oppoſed his ſentiments, which were probably formed upon mature judgment and reflection. Thoſe who were in the habit of converſing frequently with him, and who entered into the cool and candid diſcuſſion of literary topics, never quitted his ſociety without admiration of the inexhauſtible reſources of his underſtanding, and the ample treaſures of erudition laid up in the ſtorehouſe of his mind. Such were the happy verſatility and vivacity of his talents, that few ſubjects aroſe in converſation which did not appear to be familiar to his thoughts, and upon which he did not expatiate with unexampled fluency, and unembarraſſed promptitude and readineſs; paſſing, by the moſt natural and eaſy tranſition,

"From grave to gay, from lively to ſevere."

With theſe extraordinary endowments, he was, even in the latter part of life, poſſeſſed of a happy ſportiveneſs and juvenility of fancy, a wonderful flow of animal ſpirits, and a flexibility and activity of body which would have been ſingular and uncommon at any age. The exuberance of his genius, the variety of his acquirements, and his prompt, perſpicuous, and intereſting mode of communication, gave a ſecret charm to his ſociety, which rendered him the delight of his friends while living, and the object of their undiſſembled lamentation and regret, when arreſted by that inexorable power

"Which blights the fair, unplumes the proud,
And ſhakes the learned head."

The life of a literary man is moſt commonly barren of incident, affording few events calculated to amuſe, few adventures to ſurpriſe, the general reader. Yet no incident here, however trifling in itſelf, no circumſtance, however minute, can be unimportant or unintereſting to the philoſophic obſerver of human nature, to the accompliſhed ſcholar, to the able, diligent, and ſagacious theologian.

Some general biographical notices of undoubted authenticity, relating to the extraordinary man whoſe life we now contemplate, were inſerted, immediately after his deceaſe, at conſiderable length, in a periodical work for April 1802, which

contain the leading facts of his hiſtory, and which are given more in detail in the work now before us. We ſhall here take a general view of his life, which, in ſeveral reſpects, holds out an uſeful and inſtructive leſſon to men of literary habits and purſuits.

Dr. Geddes was born on the 4th of September, in the year 1737, of parents virtuous, worthy, and reſpectable, in the beſt ſenſe of theſe words, though not diſtinguiſhed by the gifts of fortune; and, to adopt his own language, "though Roman catholics, they were not bigots." His father, Alexander Geddes, had a ſmall farm in Arradowl, in the pariſh of Ruthven, and county of Banff, in Scotland. His mother, whoſe name was Janet Mitchell, was a native of Nether Dalachy, in the pariſh of Beilay. He received the firſt rude elements of knowledge from an obſcure ſchool-miſtreſs, whoſe inſtructions and commendations made a laſting impreſſion upon his tender mind, as "he often declared that her diſtinction of him was a ſource of one of his earlieſt mental pleaſures;" and he occaſionally mentioned her with affection and regard to the lateſt years of his life. The humble manſion of his parents was ſcantily furniſhed with books; but he found in their little library one book, which arreſted his attention even in his boyiſh days. This was the Engliſh Bible. His parents encouraged his early peruſal of this book. "They taught me," ſays he, "to read it with reverence and attention." It might here be aſked, was this a proof of the judgment or the ſimplicity of his parents? was it a real advantage to him to have received this early culture—or would it have been more fortunate for himſelf and the world had his mind been kept free from all external bias, from all early prejudices, and all religious inſtructions and impreſſions? We ſhall leave the diſcuſſion of theſe queſtions to the metaphyſical caſuiſt, the ſhrewd, and ſubtle ſpeculatiſt. Our buſineſs is with facts. We reſt ſatisfied in the plain and unſophiſticated narration of the biographer, "His taſte was thus fixed from his childhood; from the moment he began to read he became a Biblical critic in embryo." We are content to riſk the contemptuous ſmile, to encounter the ſarcaſtic ſneer, to incur the formidable charge of ſuperſtition, while we expreſs our conviction that the early diſcipline of his honeſt parents had an auſpicious influence on his infant mind, that it formed the bent of his inclinations, and happily determined the character and the ſtudies of his future life. "It is a well-known fact, in ſeveral inſtances publicly adverted to by himſelf, that before he had reached his eleventh year he knew all the hiſtory of

of the Bible by heart. The laird of the diſtrict had engaged a ſtudent of Aberdeen, whoſe name was Shearer, to educate his two ſons," with whom he permitted young Geddes to partake of the ſame tuition, as well as two other boys, of whom one was the couſin of Geddes; and who, like himſelf, afterwards roſe to great literary eminence, became titular Biſhop of Dunkeld, and was diſtinguiſhed as an able theologian. At the age of fourteen Geddes was removed by his patron to a free Roman catholic ſchool for boys deſtined to the church, and whoſe ſtudies were to be completed at ſome foreign univerſity. His knowledge of the Scriptures had hitherto been confined to the vulgar Engliſh Bible; this was the tranſlation in which he had been initiated; it was the only one he had hitherto ſeen. At the ſchool at Scalan he added an acquaintance with the vulgar Latin, or St. Jerom's Bible; and it appears that "it was not till the year 1762 that he began to read the Bible in its original languages."

In October 1758, when he had attained the age of twenty-one, "he was ſent to the Scottiſh college in Paris, where he arrived in December, after having narrowly eſcaped ſhipwreck in his paſſage from Aberdeen to Camphire." He carried with him letters of introduction to Mr. Gordon, who was at that time principal of the college; but to the principal, and to the profeſſors, the rapid progreſs he made in literature ſoon proved to be his beſt recommendation. A few days after his arrival in Paris he commenced his attendance on a courſe of lectures on rhetoric, in the college of Navarre, under M. Vicaire, whoſe friendſhip he ſecured by his diſtinguiſhed induſtry and ſucceſsful application; a friendſhip which continued without intermiſſion until the death of that learned profeſſor. Contrary to the cuſtomary routine of ſtudy, he determined to apply to theology in the firſt inſtance. He accordingly attended the theological lectures of M. M. Buré and de Saurent, in the ſame college, and particularly ſtudied Hebrew at the Sorbonne, under M. L'Avocat, who filled the Hebrew profeſſorſhip founded, in 1751, by the duke of Orleans, ſon of the celebrated regent of France, and "one of the moſt pious and learned princes of his age." To the memory of this learned and diſtinguiſhed profeſſor Dr. Geddes has paid a tribute of eſteem and gratitude which does honour to his heart: "He was the moſt univerſal ſcholar, the moſt pleaſant teacher, the moſt benevolent man, and the moſt moderate theologian, I ever ſaw." M. L'Avocat died about the year 1780.

Here Mr. Geddes improved the opportunity he enjoyed of forming an intimate acquaintance with the Oriental languages of the ſacred books; with which he continually compared the eſtabliſhed verſion of England, the Engliſh Bible of King James's tranſlators. But his attention was not confined to theſe ſtudies. He here acquired a critical knowledge of the Greek and Latin languages, and "laid the foundation for that elegance, that fecundity and correctneſs of ſtyle, with which (ſays his biographer) he afterwards engaged in Latin and Greek compoſitions, and which have not often been exceeded by any of his countrymen ſince the age of Buchanan." Here alſo he applied, with ſucceſs, to the ſtudy of ſeveral of the modern languages of Europe. Already "the French was become almoſt vernacular to him. He ſoon made himſelf maſter of the Italian, and proceeded ſucceſſively to the Spaniſh, the German, and the Low Dutch. To the mathematics he never diſcovered much attachment," which may be conſidered as matter of ſurpriſe, as "no man was ever a ſhrewder logician." In this reſpect (adds Mr. Good in a note) he diſplayed no ſmall reſemblance to Biſhop Berkeley, who, like himſelf, was an admirable logician, but had the utmoſt averſion for mathematics, and regarded the doctrine of fluxions as puerile and uncertain. To many branches of natural and experimental philoſophy, however, Mr. Geddes paid conſiderable attention, as a relaxation from ſeverer ſtudies.

In 1764 he returned to Scotland, after an abſence of ſix years; and ſoon after his arrival at Edinburgh he was ſent to Dundee, as an officiating prieſt among the catholics in the county of Angus. But "he was ſcarcely ſettled here when he received a propoſal, which, as it promiſed him more time for literary purſuits, he readily acceded to. The earl of Traquaire offered him a reſidence in his family, where he accordingly took up his abode in May 1765." It has been aſſerted by another biographer, that "he reſided here three years as domeſtic chaplain to the earl of Traquaire." But this report is denied by Mr. Good, upon the authority of Lord Buchan; and he obſerves, "In what capacity, otherwiſe than that of a friend, he at this time lived with Lord Traquaire, I have not been able to learn." The eſteem and friendſhip with which he was honoured by his Lordſhip, and which never afterwards ceaſed between them, removed every impediment to the proſecution of his favourite ſtudies. He had now attained his 28th year, and had reſided in this nobleman's houſe conſiderably more than twelve months; during which period he had received from every part of the family the moſt unequi-

vocal

vocal proofs of eſteem and regard; and "never was there a heart created upon which ſuch generous qualities were more calculated to operate." But, alas! his preſent felicity was of ſhort duration. "The very circumſtance which ſeemed to aſſure to him a long continuance of happineſs, conſtituted that very rock upon which his peace of mind was firſt wrecked, and caſt him for years, like Ulyſſes in purſuit of Ithaca, upon the tempeſtuous ocean of an unfriendly world, with little aſſiſtance but that of the protecting providence of Heaven. Why (continues his biographer) ſhould I conceal that which was productive of honour to all parties? A female relation of the noble earl at this time conſtituted a part of the family." She was not inſenſible to the merit of Mr. Geddes, who "felt himſelf the prey of an impreſſion which he well knew it was not poſſible for him to indulge. He had made, perhaps too haſtily, his vow of religious celibacy, and its ſanctity was not to be trifled with. With much reluctance of heart, but an approving and ſuſtaining conſcience, he abruptly broke away from the delightful ſhades, and the ſtill more delightful converſations of Tweedale, in leſs than two years after his arrival there; and leaving behind him a beautiful but confidential little poem, (and as ſuch not to be communicated in the preſent narrative) intitled, '*The Confeſſional*,' addreſſed to the fair and innocent author of his misfortunes, he once more took leave of his native country, and tried to forget himſelf amidſt the greater varieties and volatilities of Paris.* He continued there eight or nine months; when, having by time and diſtance gradually obtained that ſelf-poſſeſſion he had been in purſuit of, he again quitted Paris, and once more returned to North Britain in the ſpring of the year 1769; "after having, notwithſtanding his general liſtleſſneſs for ſtudy, made a variety of very valuable extracts on biblical criticiſm from the public libraries of *that* city."

On his return "he dared not intruſt himſelf to the faſcinating ſpot, or re-engage in the domeſtic ſituation from which, in the preceding year, he had found it ſo neceſſary to fly." He therefore undertook the charge of a catholic congregation at Auchinhalrig in Banffſhire, not far diſtant from the place of his nativity. The ſtate in which he found this congregation afforded ample ſcope for his activity and benevolence. They laboured under many diſadvantages, to the removal of which he with the utmoſt aſſiduity and zeal inſtantly applied

* It is added that the ſubject of "this penchant was at this time locked up in the boſom of Mr. Geddes, and was only communicated to the fair object of it in the moment of his quitting her."

himſelf. He propoſed that the old chapel ſhould be pulled down; and having projected a new one, built it on the ſpot which had been occupied by the former. He repaired the manſe or parſonage houſe, improved and ornamented it, and rendered it extremely pleaſant and convenient. He not only ſuperintended theſe repairs, but worked at them himſelf. Carpentering and gardening were, indeed, his favourite amuſements; and they continued through the remainder of his life to afford him a healthful reſource, and a grateful relaxation from the ſeverity of mental application.

At this time he formed many intimate literary connections among the moſt diſtinguiſhed characters of the proteſtant perſuaſion. Of this number were the Duke and Ducheſs of Gordon, the Earl of Buchan, Count Murray of Melgum, Lord Findlater, Principal Robertſon, Drs. Reid and Findlay of Glaſgow (and not of Edinburgh, as erroneouſly ſtated by Mr. Good), Dr. Beattie of Aberdeen, and particularly the Rev. Mr. Crawford, a very worthy Preſbyterian clergyman of an adjoining pariſh; and a brother or couſin of that juſtly celebrated philoſopher and phyſician, the late Dr. Crawford of Lincoln's-Inn Fields. But, by his liberal and friendly communication with Proteſtants, he excited the ſpleen and incurred the cenſure of the bigoted and the prejudiced among the catholics; and having entered into a ſpirited correſpondence with Biſhop Hay upon this ſubject, he was threatened with ſuſpenſion from his eccleſiaſtical duties; and, though he treated thoſe menaces with diſregard and contempt, yet they were not at this time carried into execution.

But the illiberality of thoſe of his own communion (though nothing can be more trying to a mind of generous and quick feelings) was not the only cauſe he now experienced, of mortification, chagrin, and diſquietude. It was the great affliction of his heart, that, by the ſcantineſs of his income, he was precluded from the fond hope which he had long indulged, of publiſhing A NEW TRANSLATION OF THE BIBLE; accordingly, he appears to have relinquiſhed every proſpect of accompliſhing it, and to have baniſhed the very idea from his mind.

But the narrowneſs of his income preſſed upon his mind on another account. He was diſappointed in his expectations of pecuniary aid from perſons of his own perſuaſion, in accompliſhing his plans of rebuilding his chapel, and improving his own houſe; he was however relieved from the anxiety and embarraſſment in which his perſonal reſponſibility, in this inſtance, had involved him, by an act of ſignal generoſity and munificence.

munificence. The late Duke of Norfolk, himself a Catholic, had about this time expressed a wish to see Dr. Geddes, who was accordingly introduced to him by Lord Traquaire; his difficulties no sooner came to his Grace's knowledge, than, with a liberality dignified as his rank, and highly honourable to his memory, he transferred all responsibility to himself, and thus conferred upon his new friend a substantial proof of esteem for his genius and learning. Men of genius are not always economists, nor does learning necessarily ensure to the possessor that wisdom which is the result of experience. Dr. Geddes was no sooner extricated from one embarrassment than he began to devise the means of involving himself in another; in fact, he conceived a scheme by which he was soon to rise above all future difficulties, and to taste the sweets of independence. He was enabled, by the assistance of his friends, to stock a small farm at Enzie in Fochabers, near to Auchinhalrig; here he was to mingle the refined pursuits of the scholar, and the holy functions of the priest, with the rude toils of the practical farmer—the exercise of the pen with the labours of the ploughshare, and the management of the pruning-hook. Naturally sanguine as he was, he entered upon the execution of this plan with his wonted ardour and alacrity; he was already happy, for he was soon to be rich and independent; no doubt could be reasonably entertained but that his golden prospects would speedily be realized. With this delicious hope, and upon the credit of the wealth so soon to be acquired, he even built another chapel in the vicinity of his farm-house at Fochabers, in which he meant to officiate in conjunction with his pastoral charge at Auchinhalrig; but, alas! mortifying discovery! he quickly found that nature had not endowed him with the patient, laborious, plodding qualifications of a farmer. He soon parted with his stock, his utensils of husbandry were sold, and his agricultural projects were abandoned. He commenced farmer about the year 1775, and in 1778 he experienced the accumulated evils of unpropitious harvests, a heavy debt upon the chapel at Fochabers, and considerable arrears of interest undischarged upon the loan which had enabled him to enter upon his farm; in short, he had exchanged the flattering dreams of fortune and independence for the sullen and comfortless reality of a situation not less embarrassing than that from which he had been extricated by the liberality of the Duke of Norfolk.

Experience is a sluggish monitor. After ten years of disappointment and chagrin, which, with men of less sanguine tempers, would have shut the door to further exertion, and extinguished all hope of future success, Mr. Geddes discovered

that he had misapplied his talents; that he had mistaken the object of his ambition, and had deviated from the path which leads to prosperity and fame. But however disappointed he was not depressed; his mind was formed of materials so elastic, that by its own spring it soon acquired its native tone of energy and vigour. A mind of this complexion knows no tiresome irresolution, no listless oscillation, no procrastinating hesitation; it does not vibrate long in a state of dubiety, for *once to be in doubt is once to be resolved.* This was the case with Mr. Geddes; he suspected, he was convinced of, his error, and instantly resolved to repair it by changing the whole system of his arrangements. After a residence of ten years at Enzie and Auchinhalrig, he determined to relinquish his retirement, and, about the end of the year 1779 he came to London:——London, the rendezvous of all nations, the emporium of commerce, the metropolis of the world! the arena in which the rival candidates for fame contend for the prize of glory and ambition!—London, the seat of science and of taste, of politics, literature and the arts—where the streams of various knowledge and intelligence are concentrated, and the converging rays of light and information meet as in their proper focus!—where the perpetual collisions of mind impart energy to the human character, and the refinements of polished life tend to form the manners of society!—the soil where virtues and vices, the salutary herb and the noxious weed, the wheat and the tares spring up promiscuously!—the climate where the germ of genius is unfolded, where the early bud of reason is fostered, where the tender intellectual plant is progressively brought to maturity and fructification!—where, without the intervention of magic, but from its peculiar circumstances and localities the mental faculties are called into exertion, talents find their level, and industry tastes the sweets of remuneration!——London, which teems with animated life, which allows no stagnation of affairs, where the business of the world never stands still, but the inherent principle of general activity is always in operation, and the mighty wheel, which impels and gives motion to every part of the vast and stupendous machine, is whirling round in eternal rotation!——No wonder that the centripetal force of attraction at length drew the Subject of this Memoir into the grand vortex of the capital. This was a fit scene for Mr. Geddes; this was the proper element of a mind of such a complection and organization as his. Comprehensive, large, and versatile as it was, it would here have scope for exertion, and an impulse (if it needed an impulse) to action: his genius would here find new materials to work upon; he would have access to fresh sources of information; and would enjoy additional

additional means of amplifying, arranging, and applying the rich ſtores of erudition which were already treaſured up in his capacious mind. Accordingly we now find him in London. The ſpecific cauſe which ultimately determined him to adopt the meaſure of removing to the South, ought not here to be paſſed over in ſilence:—Some circumſtances had introduced him to the acquaintance of the Rev. Mr. Buchanan, a clergyman of the Scottiſh church, whoſe worthy and eſtimable qualities attached Mr. Geddes to him in an eminent degree. We now underſtand his character ſo far, that we are prepared to believe the ardour of his temper was not likely to admit of indifference in his friendſhips, much leſs were thoſe to be circumſcribed within the encloſure of any eccleſiaſtical pale. He had once already incurred the diſpleaſure of Biſhop Hay, by the latitudinarian ſpirit of benevolence and private friendſhip, which led him occaſionally to attend the miniſtrations of the Rev. Mr. Crawford, the worthy preſbyterian clergyman of an adjoining pariſh. The Biſhop had at that time threatened him with ſuſpenſion, but for once he relented, and ſuſpended the exerciſe of his eccleſiaſtical authority. It ſeems the amiable, benevolent, and tolerating prieſt of Auchinhalrig was inſenſible to the tender mercies of this rigid, auſtere, and intolerant dioceſan. He remained unconſcious of the clemency of the church, while the *mens conſcia recti*, perhaps properly, whiſpered to him the innocence, the diſintereſtedneſs, the Chriſtianity of his own conduct. Careleſs of conſequences, he a ſecond time committed himſelf by a ſimilar act of contumacious benevolence; a ſecond time this could not be overlooked, it muſt not be tolerated. He who could make light of the *fulmen eccleſiaſticum* muſt be made to feel the conviction that this is no *brutum fulmen*; he muſt be taught that faith is not to be kept with heretics; that if he bring the reproach of tolerance, forbearance, and catholiciſm upon the true Catholic church, he is worſe than an infidel: and that the true orthodox faith is not to be compromiſed by any pretences of a purer morality, a higher degree of benevolence, or a more rigid rectitude of conduct. The menace of ſuſpenſion is now carried into execution; Mr. Geddes has no appeal; he muſt yield to the force of the epiſcopal anathema; he is removed from the exerciſe of his ſacerdotal office within the dioceſe of the benevolent and enlightened, the orthodox and truly Catholic Biſhop Hay. This event decided the future fortunes of Mr. Geddes, fixed the complexion of his remaining years, and the prevailing bent of his ſtudies and purſuits. "He took a moſt affectionate leave of both his congregations," in the pariſhes of Fochabers and Auchinhalrig, equally indignant as they were

were at the unmerited ſeverity and the perſecutions under which he was ſuffering, and afflicted at the thought of loſing their beloved paſtor, and their enlightened and diſintereſted friend. "Such (ſays his biographer) was the enthuſiaſtic regard with which his courteouſneſs, his kindneſs, his perpetual attention to the duties of his office, and eſpecially to the inſtruction of the younger branches of his flock, had inſpired them, that, at the ſale of his houſehold goods at Enzie, every one preſſed forward to teſtify, by an extravagant bidding, his veneration and love, as well as to obtain poſſeſſion of ſome remnant of a man whoſe name and character were ſo juſtly dear to them. I was told by a lady who was preſent upon the occaſion, that the moſt inſignificant articles of furniture, even cups and ſaucers, though imperfect or broken, were caught at with the utmoſt avidity; and that the people appeared to prize the different lots they were fortunate enough to procure rather as relics of a patron ſaint, than as memorials of a beloved paſtor." But the regret occaſioned by his departure was not confined to his Catholic pariſhioners, it was general among perſons of all deſcriptions and perſuaſions. "His learning was well known throughout Scotland," and his acquaintance among the *literati* of that part of the united kingdom was general. It was upon this occaſion that the Univerſity of Aberdeen reſolved to give their teſtimony to his diſtinguiſhed merit, and, with a liberality which reflects honour on that learned body, "in the beginning of the enſuing year 1780, granted him a diploma, by which he was created Doctor of Laws." Mr. Good very properly takes this opportunity to exculpate "the Profeſſors and Univerſity of Aberdeen" from the charge which has been frequently brought againſt them, in common with "the national eſtabliſhment of Scotland, of a narrow and bigoted ſpirit." With equal juſtice and impartiality he obſerves, "that of late years the accuſation has been certainly unjuſt;" and then proceeds to obſerve, that, in addition to the inſtance of liberality here recorded, "it is well known, at Edinburgh, that Mr. Hume, notwithſtanding the avowal of his deiſtical principles, was on terms of the moſt free and intimate friendſhip with Drs. Robertſon, Stuart, and Reid, as well as with almoſt every one of their colleagues or literary aſſociates."

We have now taken a full view of the early life of *Doctor* Geddes, and we have been more particular in doing ſo for ſeveral reaſons. His early life was neceſſarily involved in more obſcurity than his later years, which were ſpent in the metropolis, where his actions were ſubject to a greater degree of notoriety. We alſo feel a peculiar intereſt in knowing the ſlighteſt occurrences

occurrences that happen to a man whoſe celebrity has reached the ear of every lover of literature, whoſe name is dear to every enlightened Biblical ſcholar in every part of Europe; but we have given a more detailed and circumſtantial account of the firſt years of Dr. Geddes's life, becauſe we conſider it as important, eſpecially to all young perſons, in a philoſophical view. Such a narrative affords an inſtructive ſubject of contemplation to thoſe who are curious in tracing the progreſs of mind. It will aſſiſt the development of the human character; it is calculated to promote the cauſe of literature, and the advancement of knowledge. It holds out no ſmall encouragement to induſtry and talents, as it ſhows what eminence may be attained by the exerciſe of the latter, with the aid of the former; as, on the other hand, it induces the reflection, that talents without induſtry, ſo far from being an object of envy, too often prove a ſnare to the poſſeſſor, and hurry him into indiſcretions which will probably terminate in humiliation, diſgrace, and miſery. Here alſo we learn, that upon the moſt apparently trivial circumſtances of a man's early life are frequently ſuſpended the colour, the character, and the deſtination of his future days; the temperature of his mind, the bent of his inclinations, the objects of his purſuit, and the ſucceſs or failure of all his undertakings.

We are not to ſuppoſe that Dr. Geddes quitted his native country with indifference. The eſteem that mutually ſubſiſted between him and his congregation was too deeply rooted to admit of his leaving them without reciprocal ſorrow and unfeigned regret. Their ſeparation was intereſting and painful. Their wiſhes and prayers for each other's welfare were affectionate, fervent, and ſincere. His individual regret on this occaſion was increaſed by the circumſtance of his being obliged to quit the Scottiſh Society of Antiquaries; an inſtitution which was eſtabliſhed about this time, and of which he was a very active member, both in his perſonal attendance and by the exertions of his pen. The ſociety evinced their ſenſe of his merits, and of their own loſs in his departure, by "unanimouſly electing him, on his quitting them, a correſponding member;" an honour which he acknowledged in an elegant epiſtle, in the Scottiſh dialect, addreſſed to the preſident, the Earl of Buchan, to the vice-preſident, and to the members at large.

We are now to follow the ſubject of this memoir to London, where he arrived, in company with Lord Traquaire, in the beginning of the year 1780. Through the friendly intereſt of this nobleman he was ſoon invited to become officiating

prieſt

prieſt in the Imperial Ambaſſador's Chapel, where his income was adequate to his wants. A wide field now opened to his view, for gratifying his thirſt of knowledge, and his taſte for literary purſuits. Here, through the intervention of friends, and the celebrity of his talents and learning, he became acquainted with many ſcholars of the firſt eminence. He had acceſs to various public and private libraries. And now (was it not natural?) the earneſt deſire of his heart, though long dormant, yet not forgotten, revived—the fond hope, though half ſmothered, not extinguiſhed, rekindled in his breaſt,—the hope and deſire of accompliſhing his favourite object, of a NEW TRANSLATION OF THE BIBLE. This deſire was cheriſhed, this hope aſſumed the flattering ſemblance of probability, in conſequence of an event which now took place—an event which brightened the complexion of his days, which fondly promiſed ſucceſs to the object of his wiſhes, and which, perhaps, actually fixed the future tenour of his life. By expreſs invitation, and previous arrangement, he was introduced, at the Ducheſs of Gordon's, to the knowledge and acquaintance of the late Lord Petre. This was the moſt auſpicious omen in his hiſtory: it proved the happieſt connexion of his life. It was an acquaintance which was ſoon improved on both ſides, and matured into eſteem: and which, from a reciprocity of ſentiment and a certain congeniality of taſte, laid the foundation of a friendſhip which ended but with life. A vernacular verſion of the Bible, for the uſe of Engliſh catholics, had long been conſidered as a deſideratum by this worthy and public-ſpirited nobleman. He was an ornament to the peerage, as well as to the church, of which he was a member. This circumſtance formed an indiſſoluble bond of union between theſe two excellent perſons. However unequal in rank and ſtation, yet were they united by a general coincidence of ſentiments and views. How differently ſoever they were endued with the external gifts of fortune, they were alike bleſſed with the richer and more exalted endowments of the mind—liberality, candour, and benevolence. This nobleman, "with a princely munificence," as Dr. Geddes himſelf has expreſſed it, engaged to allow him an annual ſalary of two hundred pounds, to encourage and aſſiſt him in carrying on his deſign. At the ſame time he gave him an unreſtricted licenſe to purchaſe, at his lordſhip's expenſe, whatever books might appear to be neceſſary for accompliſhing the plan. It is not eaſy to conceive with what alacrity and delight Dr. Geddes now began, in earneſt, to form his arrangements, to prepare his materials, and to bend the whole force of his mind to the proſecution of his great undertaking. In the ſame year,

1780,

1780, he publiſhed (what he afterwards called) his firſt imperfect ſketch of it, under the title of "An Idea of a New Verſion of the Holy Bible, for the Uſe of the Engliſh Catholics."

At the cloſe of this year, the Imperial Ambaſſador's chapel was ſhut up, and the eſtabliſhment ſuppreſſed, by an expreſs order from the Emperor Joſeph II. Dr. Geddes' ſervices were of courſe diſpenſed with; and from that time he diſcontinued the ſtated exerciſe of his miniſterial office. He preached, however, occaſionally, at the chapel in Duke-ſtreet, Lincoln's Inn Fields;" and continued his occaſional ſervices till the Eaſter holidays of 1782; after which period he reſolved to devote his time wholly to his ſtudies, and eſpecially to the tranſlation of the Bible: he therefore (ſays Mr. Good) "voluntarily withdrew from every ſtated miniſterial function, and ſeldom officiated in any chapel whatever."

In the year 1783, he became acquainted with the illuſtrious Dr. Kennicott, than whom no man was better qualified to appreciate the value of his labours, or more diſpoſed to encourage and aſſiſt them. Accordingly, "he offered him every aſſiſtance in his power, and cordially introduced him to the firſt Biblical ſcholars of the age," particularly to Biſhop Lowth, of whom he ſpeaks in terms of veneration and enthuſiaſm——*Quem, honoris cauſa, nomino ſemperque nominabo.* It was at the ſuggeſtion of this learned and truly venerable prelate, and elegant ſcholar, and (as Dr. Geddes characteriſes him) "one of the firſt Biblical critics of the age," that he undertook to write the Proſpectus of his verſion; an admirable work, which, on its being completed, received the ſanction of Dr. Lowth's *imprimatur*, as "an uſeful and edifying treatiſe for young ſtudents in divinity." The proſpectus was publiſhed in the ſpring of 1786; and he had the higheſt reaſon to be ſatisfied with the reception it met with from the public, which was flattering beyond his moſt ſanguine expectations—yet not beyond the claims of its own intrinſic merit; which muſt be allowed, in the eſtimation of the ableſt ſcholars and the moſt competent judges, to be of the very firſt order.

The Proſpectus was followed, in the enſuing year, 1787, by "A Letter to the Right Reverend the Biſhop of London, containing Queries, Doubts, and Difficulties, relative to a Vernacular Verſion of the Holy Scriptures:" and which "was deſigned as a direct Appendix to the Proſpectus; and was accompanied with a ſucceſs which, he himſelf aſſures us, was equal to that of his former publications." Theſe two publications

tions furniſh a volume of uſeful and important information, and of philological and Biblical criticiſm, the elegant production of a highly cultivated mind, a ſound judgment, and a correct taſte; which muſt render it highly intereſting to every ſcholar.

The grand and important work of Dr. Geddes' literary life, and upon which he beſtowed upwards of twenty years of indefatigable labour and application, was at length preſented to the public, under the title of "The Holy Bible, or the Books accounted ſacred by Jews and Chriſtians; otherwiſe called the Books of the Old and New Covenants; faithfully tranſlated from corrected Texts of the Originals; with various Readings, explanatory Notes, and critical Remarks." The firſt volume of this celebrated work was publiſhed in the year 1792; the ſecond volume not till 1797; and the third volume, containing the critical remarks upon the Pentateuch, till 1800. But Dr. Geddes was ſummoned from his arduous and recondite labours, after having barely finiſhed three out of at leaſt eight large quarto volumes, to which the entire work muſt have extended; leaving a mere fragment of this illuſtrious and elaborate undertaking, in which the nobleſt powers of an enlightened mind are applied to the nobleſt of purpoſes. Mr. Good here "extracts an account of the Creation, contained in the firſt chapter of Geneſis, as a fair ſpecimen of the verſion." This is ſucceeded by Mr. Good's critical obſervations upon ſeveral paſſages of the work, which diſcover much acuteneſs and diſcrimination. In this critique it is impoſſible for us to follow him. But his opinion of the work is at laſt ſummed up with ſo much judgment and preciſion, and the character of the verſion, and its merits, are ſo juſtly appreciated, that we cannot forbear to tranſcribe the following paſſage for the information of our readers.

"In his tranſlation our author has uniformly confined himſelf to the duties of a faithful interpreter. In a few doubtful paſſages, he may, perhaps, have overſtepped the modeſty of his office; but, in general, his corrections are well ſupported by original arguments, by criticiſms of prior commentators, or the common conſent of approved readings. His ſtyle is, for the moſt part, plain and perſpicuous, conveying the ſenſe of the original in its native ſimplicity. But his language is occaſionally unequal, and ſtrongly partakes of the alternations of his own phyſical conſtitution; in conſequence of which, in the midſt of a paſſage moſt exquiſitely rendered in the main, we are at times ſurprized with ſcholaſtic and extraneous expreſſions, or diſguſted with intolerable vulgariſms. It ſhould never be forgotten, however, that the whole is the work of an individual

unaſſiſted

unaſſiſted by fellow-labourers, and that it conſtitutes his firſt attempt. Had he lived to realize his own wiſhes, and to have reviſed it by a ſecond edition, publiſhed in twelves, without his critical remarks, there would have been little room for many of the obſervations which the cauſe of truth has thus compelled us to hazard. As it is, it offers, ſo far as it proceeds, the moſt intelligible verſion of the ſacred records in the Engliſh, or perhaps in any language whatever; and there are few obſcure paſſages in our eſtabliſhed tranſlation which this verſion will not illuminate."

On the appearance of the firſt volume of his tranſlation of the Bible, Dr. Geddes had, as might be expected, to encounter much oppoſition and many difficulties, which are related by himſelf, in a very intereſting manner, in an addreſs to the public, which appeared in the enſuing year 1793. "His ſpeculative opinions," ſays Mr. Good, "were ſuſpected; and, in fact, he never attempted to conceal, or even to ſoften them, upon any occaſion: he might, at times, have been liable to the charge of imprudence in advancing them when there was no abſolute neceſſity; but his moſt inveterate enemy could never accuſe him of hypocriſy." Again, "though he courageouſly reſiſted the calumnies and contumelies which were excited againſt him, they ſunk heavily upon his heart, and highly exacerbated his irritable ſyſtem. A fever, the joint offſpring of diſappointed hope in a favorite purſuit, and of abuſe where he expected approbation, was the ſpeedy conſequence; and it was nearly a twelvemonth before he recovered from the effects of its ſeverity." As ſoon, however, as he was ſufficiently reſtored to derive benefit from the air and exerciſes of the country, he went, at the earneſt ſolicitation of his noble patron, the late Lord Petre, on a viſit to his lordſhip at his ſeat in Norfolk. He ſet out on foot, which was his favourite mode of travelling; this, in the earlier part of his life, was rendered neceſſary by the ſcantineſs of his income, and it afterwards induced a habit which laſted through life.

"It was long before he could ſo far forget the contumelious treatment he had received, as to be able to reſume his Biblical purſuits, and prepare for a ſecond volume of his tranſlation. He was ſtill goaded by a variety of anonymous letters, which, in ſpite of all his philoſophy, and the animating efforts of his friends, damped his courage, and preſſed heavily upon his heart. He nevertheleſs at no period ſuffered himſelf to be abſolutely indolent; and when incapable of ſeverer ſtudies, amuſed himſelf by an indulgence of his poetic talents." The advantage he derived from theſe recreations is happily expreſſed by himſelf, in the lines which occur

occur in his Elegy addreſſed to the ſhade of Gilbert Wakefield;

"Me nam delectant dulces ante omnia Muſæ,
Muſa mihi cunctis eſt medicina malis."

"Towards the cloſe of 1793 he found his health ſufficiently reſtored, and his ſpirits ſufficiently re-animated, to renew the undertaking with aſſiduity: he perſevered, with few intervals of relaxation, through the two enſuing years; completed his ſecond volume in the ſpring of 1796, and publiſhed it in 1797. On the completion of theſe two volumes, he ſet ſeriouſly to work in arranging for the preſs his volume of critical remarks upon the Pentateuch. This, and this only, he lived to finiſh. It made its appearance in 1800." It may here be obſerved, that Dr. Geddes drew up, in 1780, during the riots in England and Scotland, a treatiſe upon the harmleſs nature of the catholic religion in relation to ſecular governments; the publication of which was then ſuppreſſed in conſequence of the prejudices and interference of the times. The times, however, now becoming more propitious, our author ſeized the opportunity preſented to him of publiſhing his treatiſe, under the title of, "A modeſt Apology for the Roman Catholics of Great Britain; addreſſed to all moderate Proteſtants, particularly to the Members of both Houſes of Parliament." As we cannot follow Mr. Good in his general view of this learned and ingenious work, we ſhall content ourſelves with ſtating the obſervations with which he concludes his analyſis:

"The great defect of this excellent and admirable defence is, that it diſcriminates with too little preciſion the opinions of its author as an individual man from thoſe of the general communion of which he was an individual member; a defect for which I have often heard it condemned by ſeveral of our apologiſt's warmeſt catholic friends: who, on every other conſideration, were ardent in its praiſes. It nevertheleſs advanced him very highly in the general eſtimation of his own community; and, notwithſtanding the freedom with which he has uniformly delivered his opinions, was regarded as a moſt valuable and elaborate performance, even at the Vatican."

"Dr. Geddes had at this period, 1800, entered into his 64th year; yet the vigour, activity, and even ſprightlineſs of youth, ſtill accompanied him; and with the recovery of his health he ſeemed to have obtained a new leaſe of his exiſtence. Without 'overſtepping the modeſty of nature,' he was uniformly playful with the young, and ſedate with the old, jovial (we would rather have ſaid, *convivial*) at the table, and unconſtrained in the drawing-room; the ſpirit of every party, and the life of every converſation."

"In

"In the midſt of this heigh-day of health and happineſs, of friendſhip and augmenting fame, Dr. Geddes was abruptly called upon to ſuſtain a loſs, in compariſon of which every loſs and diſappointment he had before encountered was light, and from the effects of which he never fully recovered;—he loſt his patron, who died ſuddenly of an attack of the Gout, July 2, 1801, aged ſixty-eight."

When his deep and heart-felt grief on this occaſion had in ſome degree ſubſided, and he was able to rally his ſhattered ſpirits, he wrote an elegy on the death of that diſtinguiſhed nobleman. "He has truly ſaid, that Lord Petre had not forgotten him at the cloſe of his exiſtence, nor even in the contemplation of that cloſe. He granted him by his will an annuity of one hundred pounds for life." On this occaſion, the preſent Lord Petre, with a liberality worthy of the name he bears, wrote to Dr. Geddes in the moſt friendly manner, ſtating, "that it was his intention to add a ſalary of one hundred pounds to the annuity of equal value bequeathed him by his father's will, ſo as to render the joint ſum adequate to what he had hitherto been in the habit of enjoying."

On the eſtabliſhment of the late peace he publiſhed an ode in Latin Sapphics, intitled, "Paci feliciter reduci Ode Sapphica, Auctore A. G." which was written and printed in 1801. He was now labouring not merely under incidental depreſſions of ſpirit, but violent paroxyſms of corporeal pain, ariſing from a dreadful diſeaſe, of which he firſt became ſenſible about the month of June, in this year. "As is too cuſtomary in incipient caſes, he paid but little attention to it; it increaſed, therefore, without oppoſition, and in a few weeks afterwards he was compelled, by exceſs of torture, to think of applying ſeriouſly for ſurgical aſſiſtance. Medical or chirurgical advice (it is added) was by this time, however, equally become uſeleſs. The alterations from excruciating torture to tolerable eaſe were, nevertheleſs, for a long time abrupt and frequent. It was in an interval of this kind that he compoſed his Elegy on the death of Mr. Wakefield; the laſt piece, probably, either in Latin or Engliſh, that ever proceeded from his pen; and the only piece in which he has uniformly adopted the mythology of ancient Greece in preference to the figurative language of the Bible."

The Elegy on the death of Mr. Wakefield, and that on the death of Lord Petre, are both inſerted in this biography, together with Engliſh metrical verſions of theſe productions; both executed by the ingenious biographer; and that on Lord Petre at the particular requeſt of Dr. Geddes himſelf. The former "was written October 12, about a month after

Mr. Wakefield's deceaſe. The laſt two couplets contain all the truth of prophecy or actual preſentiment:"

Nec ventura dies diſtat qua, ſtamine vitæ
Truncato, celeri te pede, amice ſequar.
Morbificus languor jam feſſos occupat artus.
Paulatim emorior.———

"In effect, (continues his biographer) it was not more than a day or two afterwards that the bed on which he died was removed from his own chamber on the ſecond floor into the front room, or chief library, in the firſt; in conſequence of his being now incapable of moving either up or down ſtairs, without extreme pain; and from this bed he ſcarcely ever roſe afterwards. To this aſſertion I nevertheleſs remember one exception, and it affords a ſtrong proof of the occaſional triumph of the mind, when rouſed to a high degree of excitement, over all the pains and infirmities of the body. I called at his houſe one morning, doubtful whether I ſhould find him alive or dead: he had not actually expired, but had refuſed admittance to all except his profeſſional friends. He was alive, and requeſted to ſee me. He was lying on his bed agonized with torture, ghaſtly in countenance, and extremely depreſſed in his ſpirits. He ſeized my hand with avidity: 'Forgive me, my dear friend!' ſaid he abruptly, while the tears ſtarted from his eyes, 'Forgive me this weakneſs! I did think I ſhould have been able to have endured ſuffering with more fortitude and reſignation; but I cannot ſupport it, and am impatiently wiſhing for death.' I endeavoured to conſole him, and added, that inſtead of accuſing him of weakneſs, all his friends were aſtoniſhed at the general tranquillity and ſtrength of mind with which he ſubmitted to his affliction. By degrees I drew him into a converſation upon one or two ſubjects which I knew lay neareſt his heart. I introduced his verſion of the Bible; I requeſted information upon a paſſage in the Song of Solomon, which I was then in the act of tranſlating: our ideas upon this paſſage did not altogether coincide; he became animated in the defence of his own opinion—he forgot the diſeaſe he was labouring under—ſuddenly roſe from his bed, and, to my utter aſtoniſhment, ran rapidly up ſtairs in purſuit of ſome annotations of his own, which he had formerly written upon the controverted queſtion. I remained with him about half an hour afterwards, and he ſtill continued to enjoy himſelf: he ſuffered me to depart with great reluctance, and thanked me moſt cordially for the good I had done him. He ſoon, however, relapſed, and died a few days afterwards, on Friday, February 26, 1802, in the ſixty-fifth year of his age; the rites of his own communion having been regularly adminiſtered to him, and received with great conſolation on his own part, by M. St. Martin, a catholic clergyman and confidential friend."

In the afternoon of the day anterior to that on which Dr. Geddes died he was viſited by two or three of his particular friends, ſoon after his ingenious and confidential

profeſſional friend, Mr. Ring, had paid him one of his laſt hopeleſs viſits. They met there the reſpectable M. St. Martin, who gave them an account perfectly coinciding with the above ſtatement of Mr. Good. They entered the apartment of their expiring friend, and contemplated, for a ſhort time, the ruins of his frame, worn out and exhauſted with the moſt poignant and long-continued ſuffering and anguiſh, and the laſt glimmerings of a mind uncommonly vigorous and enlightened! When their names were mentioned to him by the perſon who attended his bedſide, he gave evidence that he knew them by a ſenſible emotion, and by an effort to ſpeak to them. The attempt was fruitleſs. His voice faltered, and he uttered only inarticulate ſounds. They quitted this affecting ſcene, the ſolemnity of it ſtill impreſſed on their minds; while their friend, once all animation and intelligence, was gradually receding from this world, "his eye fixed upon ſomething beyond it!"

We have thus followed our biographer in a general ſketch of the life and literary labours of Dr. Geddes. We ſhould have had pleaſure in ſtill attending him in his examination of the multifarious writings of this extraordinary man, to many of which we have not been able even to refer. This indeed conſtitutes the largeſt proportion of the volume, and compriſes a great variety of curious and intereſting matter. In this reſpect Mr. Good has executed his taſk with ability, ingenuity, and candour; his analyſis of the various productions of Dr. G. is both luminous and uſeful; he has ſhown himſelf poſſeſſed of the happy art of bringing forward on the canvaſs, and of rendering prominent thoſe parts of his author's works which are of the greateſt intereſt, utility, and importance; he has given ſuch a review of them as muſt prove gratifying to thoſe who are already acquainted with the writings of Dr. Geddes, and ſuch as muſt induce thoſe who have not hitherto paid them due attention, to peruſe and ſtudy them with care; he conſiders at large the ſeveral ſubjects connected with his main deſign with judgment and preciſion; he ſtates the circumſtances which gave riſe, or which bear any relation, to the ſeveral publications of Dr. Geddes, in a ſtriking and perſpicuous manner. We regret extremely that our limits will not allow us more than the bare mention of ſome of the principal topics which paſs under his notice, as highly deſerving the attention of the learned reader. We might here refer eſpecially to Mr. Good's analyſis of the Proſpectus, and of the ſeveral topics which are diſcuſſed in this very important publication; alſo, to his obſervations on the great work of Dr. Geddes's life, his Tranſlation of the Bible, and his Critical Remarks; and on his Modeſt Apology for the Roman Catholics of Great Britain. Theſe

publications open the way to a great variety of useful discussions relative to subjects of oriental learning, biblical criticism, and ecclesiastical history; while the animadversions on several of his lighter productions lead to the advancement of philological knowledge. It is our sincere and ardent wish, that Mr. Good's work may secure to the writings of Dr. Geddes, that attention to which they are so justly entitled from every genuine scholar; and that thus it may ultimately promote the study of the Scriptures, and of the languages in which they were originally written, the important cause of free inquiry, and the real interests of Christianity.

Before we conclude this long article we must observe, that Mr. Good appears to us to have generally appreciated the talents of Dr. Geddes, and to have delineated the character of his mind, with truth and spirit. What he has stated concern the irritability of his temper, is, we fear, too well founded; yet we must acknowledge that we think he has turned the attention of his readers to this painful subject more frequently than was necessary; and that, without betraying the cause of truth, after once stating the fact of this morbid sensibility of his nature, the hand of friendship might not inconsistently with biographical fidelity, have been more worthily employed in drawing the veil of concealment over those infirmities which are incident to frail humanity, and in obliterating the defects of such a mind as Dr. Geddes possessed, from the register of human recollection.

An engraved portrait of Dr. Geddes constitutes the frontispiece to Mr. Good's Memoir of his Life and Writings. This engraving was taken from a picture painted by Mr. Medley, only about a fortnight before the death of Dr. G. and will be generally allowed, by those who knew him, to express much of the feature and character of the original. But to the native ardour and eagerness of his mind, we find mingled in the strong lines of the portrait, a meagerness of aspect produced by the ravages of disease, and an unusual solemnity which bespoke a deep consciousness of his approaching dissolution, and an elevation of mind in the prospect of rising to scenes of future consciousness, intelligence, and light, "beyond this visible diurnal sphere."

ART. XLVI. *A Charge delivered to the Clergy of the Diocese of Rochester, at the Primary Visitation of Thomas, Lord Bishop of Rochester.* 4to. pp. 23. Payne. London. 1803.

AS a Primary Charge, this excellent and well-written discourse would undoubtedly arrest the attention of those for whose instruction and benefit it was composed and delivered,

vered. Independently of the topics uſually diſcuſſed on theſe occaſions, his lordſhip refers to and ſucceſsfully combats the unwarrantable claims of thoſe who ſtand forward under the title of Evangelical Preachers. To theſe, with a candour highly becoming his exalted ſtation in the church, he gives full credit for their piety and zeal in the cauſe of religion; while he charges them with a breach of charity, by ſuppoſing that they alone are out of the reach of error. The excluſive title of "*Evangelical*" ſeems, indeed, ill to become them who build their principal doctrines on obſcure and doubtful paſſages in the epiſtles of St. Paul, to the neglect of that ſyſtem of pure morality taught by our Lord and enforced in the Four Goſpels.

The remainder of this charge conſiſts in the explanation of the Act, lately paſſed by the authority of the legiſlature, relative to the reſidence of the clergy, which, he feels convinced, will be found, "in its operation, highly beneficial "to the church, and not leſs acceptable; being a certain, "well defined, ſalutary regulation, to the whole body of "the clergy."

ART. XLVII. *England's Ægis; or, the Military Energies of the Empire. By John Cartwright, Eſq.* pp. 250, 12mo. price 3s. 6d. Phillips, 1804.

THE threatened invaſion of this country has already produced many important effects, which the haughty enemy did not mean to achieve in our behalf. It has not only rouſed the military energies of the nation, but it has in a great meaſure put an end to all party differences. In general, none have appeared more eager in rouſing a patriotic ſpirit than thoſe who, in former periods, have been unjuſtly ſuſpected of want of a true love to their country. Mr. Cartwright, always a zealous promoter of the national militia, is likewiſe known to the public as a friend to a more equal repreſentation of the people: his zeal in the latter cauſe ſubjected him to injurious reflections from thoſe who held different ſentiments, and who conceived the preſent ſtate of things preferable to a riſk of change. The work before us exhibits full and ſufficient evidence of the author's zeal for Britain's independence and honour. He has conſidered the danger of invaſion, the evils that muſt neceſſarily be experienced even by partial ſucceſs, and has ſhown in what manner they may be avoided. He applauds the ſyſtem of defence which the preſent adminiſtration of the country have ſanctioned, but he hopes to ſee it car-

ried to its full extent; he wiſhes to ſee enforced the arming of all without exception, to whom the property of a country belongs, and to whom its tranquillity is moſt an object of intereſt. In that caſe "were all Europe to cruſade it to her holy land, no heart would palpitate with apprehenſion, no countenance would be overcaſt with gloom; but an armed people, with a dignified ſerenity, enlivened only by an animation and ardour natural to the occaſion, would come forth to ſmite the foe as a bridegroom cometh out of his chamber, and as a ſtrong man rejoiceth to run a race."

We cannot follow the author through all the plans which he ſuggeſts as neceſſary to the beſt mode of defence. They ſhew that he has conſidered the ſubject with attention; and he fortifies his arguments by references to unexceptionable authorities. In point of policy, and economy both of expenſe and time, the plan which he recommends, and which, in fact, is but a revival of the Saxon inſtitutions accommodated to the preſent times, is greatly to be preferred to a large ſtanding army:

"If," ſays he, "the mercantile part of our volunteers now experience an inconvenient tax *upon their time*, in acquiring military capabilities, by which they are to become a rampart to their country againſt Gallic irruption, the neceſſity has been cauſed by that criminal neglect of the military energies of the conſtitution which is complained of in theſe pages. Our ſtateſmen are now bending the ſtubborn oak, becauſe their predeceſſors did not bend the ſupple ozier. Had every Engliſhman been made expert in military evolutions when a boy at ſchool, we ſhould not have had all this laborious drilling in advanced age. Had the whole community been early trained to arms, the uſe of them would have been through life eaſy, familiar, and pleaſant; the occaſional exerciſes at ſtated periods might be made agreeable recreations from buſineſs, and an annual meeting might be rendered an intereſting military feſtival. *So methodized*, military attendances would not interrupt mercantile buſineſs; but *ſo prepared*, ENGLAND WOULD NEVER KNOW THE DANGER OF INVASION, NOR HEAR THE THREAT."

In anſwer to thoſe who may conceive it miſchievous to furniſh the great body of the people with arms, our author appeals to facts and hiſtorical teſtimony; and he refers to a work publiſhed by the earl of Liverpool many years ago, "On the eſtabliſhment of a national force." This nobleman challenges the production of a ſingle inſtance, in the annals of the world, of a people who, when the ſword was put into their hands, converted it to their own deſtruction.

Mr. Cartwright not only contends for the perfect ſafety of the meaſure which his work is intended to recommend; but he

he relies with perfect confidence on the courage and valour of his countrymen in repelling the hoſtile attacks of an invading army, when they conſider that they are contending "for thoſe laws and liberties which make an Engliſhman's field an Eden, and his fire-ſide an earthly heaven." In this cauſe he believes, and we cordially agree with him, that every Briton will engage with a ſpirit of enthuſiaſm, which has frequently been exhibited by our forefathers: it is a cauſe that will bear reflection; that will transform thoſe whom the enemy has inſolently denominated "a nation of ſhopkeepers," into bands of valiant heroes, who need no other ſtimulus than the *amor patriæ* which glows in every breaſt, to avenge the wrongs of that country from which it is their boaſt that they are deſcended. What Mr. C. has ſaid on the uſe of ardent ſpirits in the moment of conflict we ſhall tranſcribe, as a concluſion to this article:

"For the honour of his country the author hopes he ſhall never ſee an *Engliſh* general lead an Engliſh ſoldier to battle, deprived of his reaſon, of his *intellectual ability*, by the uſe of Turkiſh opium, or French brandy, in order to inflame his courage, and cauſe a momentary augmentation of bodily force: and he equally hopes never to ſee the *Engliſh* government put the *Engliſh* nation in military array under any ſpecies of intoxication that ſhould cauſe it for one moment to forget its civil rights and its civil duties. No! give the ſlave opium, and the ſoldier of deſpotiſm brandy to intoxicate him for the battle with the fury of a beaſt! The free man's courage is higheſt when his reaſon is moſt clear, when he knows the ineſtimable value of that for which he fights, and when he enters the conflict conſcious of being, in the full ſenſe of the word, a man. Seeing liberty in victory, and ſlavery in defeat, the battle has no terrors; for nothing he dreads but degradation and ſhame. Such men may be ſlain, but cannot be conquered."

ART. XLVIII. *Principes de Phyſiologie. Par Charles Louis Dumas.*

Principles of Phyſiology, or an Introduction to the experimental, philoſophical, and medical Knowledge of Man. By C. L. Dumas, of the National Inſtitute of France; Profeſſor of Anatomy and Phyſiology at Montpelier. Vol. 1, 2, and 3. 8vo. pp. 1630. Paris. Evans. London.

THE ſcience of phyſiology is ſo cloſely allied to phyſic, that, as far as phyſic is a ſcience, it is wholly dependent on phyſiology; if therefore a medical man wiſhes to raiſe himſelf above the rank of a mere empiric, he muſt lay a foundation for his practical theory in the fundamental knowledge of the actions of the animal ſyſtem in health; and this ſtudy

is so much the more interesting, as it is very frequently capable of illustration and of advancement from the application of the inferences drawn from other branches of natural philosophy, which are in their nature more capable of accurate reasoning, and conclusive demonstration, than can generally be obtained from the immediate observation of the functions of the animal economy: and however insufficient these applications may be for the complete explanation of all the difficulties which occur in the investigation, it must still be indispensable, to one who wishes to be master of his profession, to have it in his power to obtain every assistance which the nature of the subject admits from such collateral studies, since, where there is any possibility of employing them, they tend to throw a foreign light upon some parts of a science which, from its own obscurity, stands in need of all the advantages that can by any means be obtained. To neglect a source of such advantages must therefore be unpardonable in the physiologist, and the importance of the subject will be a sufficient apology for entering with considerable minuteness into the discussion of some such points as appear to admit of being determined by demonstrative or by analogical argument, in a more satisfactory manner than has been done in the work under consideration. Until we have corrected all our mathematical and mechanical errors, we have no right to expect to make the least substantial progress in the arduous investigation of the more intricate operations of life.

M. Dumas comes before the public with strong claims to a respectful attention. Connected with a society of the first rank in philosophical eminence, bearing the title of a public Professor in a celebrated school of physic, he may be supposed to offer to us no unfavourable specimen of the medical literature of his age and his country. His professions are commensurate to his station, and his performances may justly require either to be received with approbation, or to be rejected on the ground of substantial argument. They will afford, at the commencement of a periodical work like this, a favourable opportunity of entering somewhat at large into the fundamental doctrines which must be the basis on which its future criticisms will be conducted. The publication of M. Dumas's book is much more recent than the date on the title-page implies, and it is but lately that it has been imported into this country. It is dedicated to Chaptal and to Sömmering.

In the Preface, together with much praise of Haller's great work on Physiology, the author inserts some strictures so judicious that we are led to expect he will be very unlikely to fall himself into similar errors.

"Since

"Since Haller's Elements of Phyſiology," ſays M. Dumas, "no work has been executed in the ſame manner, and with the ſame object. But from the time of the publication of Haller's book, our knowledge has been ſo much extended, that it far exceeds the limits to which it was then confined. This work is certainly an honour to the age which produced it; but the order which the author has followed is more favourable to his particular opinions than conformable to a correct mode of philoſophizing. It has diſſeminated a number of inconteſtable truths, of fundamental principles, and of well-eſtabliſhed experiments; but it has alſo propagated many gratuitous hypotheſes, erroneous views, and doubtful obſervations. The magnitude of the book is immenſe; but it would be much reduced if we omitted all the uſeleſs quotations, the idle diſputes, the ſuperfluous anatomical details, and all the foreign and unneceſſary matter that has been introduced into it. Its diſtribution is ſimple, but there is a want of harmony and connection between the different parts, which do not ſufficiently correſpond with each other. The collection of facts is complete, but the opinions grounded on them are ſometimes too haſtily formed: they are often ill compared, and the inferences drawn from them are not always the ſimpleſt nor the beſt. In ſhort, Haller, the moſt laborious and the moſt learned of modern phyſiologiſts, made too much uſe of that exceſs to erudition which is ſo much in requeſt among the German writers: he has been unreaſonably prodigal in loading his work with the names and opinions of various authors. One would ſuppoſe, in reading him, that his object was, not to inquire into the true nature of the ſubject diſcuſſed, but to repeat, without reſerve, every thing that others had already ſaid concerning it. Not that we ought to proſcribe all diſplay of erudition, which it is the intereſt of ignorance and pride to treat with a contempt that is only juſt when it is abuſed. Such a prohibition is beſt calculated to flatter the ſelf-love, to conſole the indolence, and to ſatisfy the ambition, of ſome prejudiced perſons, who, enriched without knowing it by the property of others, imagine that they alone are in poſſeſſion of a peculiar treaſure of diſcoveries and of ſcientific knowledge."

The character of M. Dumas's work is indeed extremely unlike that of Haller: he does not appear to be wanting in medical erudition, although his orthography perpetually betrays a deficiency in claſſical literature, and his citations are in general ſo inaccurate, that they ſeem to have paſſed through ſeveral intermediate ſtages. Haller was correct in ſtating matters of fact and of evidence, and there was a degree of ſpecioufneſs and of ſober argument even in his errors. In the preſent work there is often an evident inattention to accuracy in verifying the fundamental propoſitions, and a propenſity to indulge the imagination in paradoxical ſpeculations upon the inferences that may be drawn from them. It is very amuſing to obſerve the author expatiating on the importance of the application of the mathematics to anatomy; and

and infinuating his familiarity with the differential calculus, in the midſt of ſuch palpable blunders in mathematics and mechanics, as are not only of importance in themſelves, but tend entirely to deſtroy the confidence of the reader in the reaſoning powers of an author, when they are applied to other caſes, that do not admit of ſo connected a chain of demonſtration, and require therefore a ſtill ſtronger and better regulated mind to do juſtice to their difficulty and intricacy. Ready as we may be to allow the inſufficiency of mathematical philoſophy for explaining all the phenomena of nature, we muſt ſtill coincide with the opinion of the father of phyſic, and approve the practice of the moſt enlightened ſeminaries of learning, in inculcating its neceſſity for the cultivation of the logical faculties of the human mind.

M. Dumas obſerves, with great truth, that mathematicians and chemiſts have, in ſucceſſion, attempted to reduce the whole œconomy of the animal frame within the narrow limits of their reſpective ſpheres. Preciſely in the ſame manner has our author endeavoured to refer every action and every function to the agency of vitality, and to extend the influence of the principles of life ſo far, as to control the immutable properties inſeparable from matter, by analogies which, even if they were true, would ſerve only to ſilence inquiry, and to make us lament the imperfection of our powers of induction; but which, when inaccurately conducted, as in the preſent inſtance they frequently are, conſtitute the moſt direct return towards the regions of antient barbariſm, that the invention could have deviſed. M. Dumas claims the honour of the foundation of the ſect of the vitaliſts, for his predeceſſors and his colleagues in the medical ſchool of Montpelier: ſome truths they unqueſtionably have diſſeminated, and perhaps diſcovered; but as far as ſound reaſoning can approve their principles, and perhaps even a little further, they appear to have proceeded collaterally with the moſt enlightened phyſiologiſts of this country.

The whole work is divided into ſix parts: the laſt two are reſerved for a fourth volume, and are only preſented in abſtract at the cloſe of the third. The Firſt and Second parts are chiefly introductory: the firſt is devoted to a general view of anatomy and phyſiology, as they are connected with all the other branches of natural philoſophy; the ſecond to a ſummary account of the ſtructure and œconomy of the human frame. The Third part treats of the connection of man with external objects, with regard to the ſenſes, and to the powers of locomotion: the Fourth, of the preſervation of the fluids and ſolids in their phyſical ſtate by means of the circulation: the

Fifth,

Fifth, of the preſervation of the compoſition and integrity of the body, by the viſceral ſyſtem and the nutritive powers: and the Sixth, of the phyſical and moral relation of man to his own ſpecies, comprehending the ſenſual functions and the intellectual powers. The whole is preceded by a preliminary diſcourſe of a metaphyſical nature, on the mode of acquiring phyſiological knowledge, and on the general principles of ſcientific inveſtigation.

"The living body," ſays M. Dumas, "has qualities which are peculiar to it; it has others in common with matter in general. The actions or phenomena by which it exhibits theſe two orders of qualities, are therefore neceſſarily of two kinds; that is to ſay, they are either peculiar to the ſtate of life, or they are found in every thing that exiſts. The latter emanate from the general laws of matter, and are confounded with the ordinary phenomena of nature; they are ſimply phyſical effects. Of the former, ſome are attached to the arrangement of the parts conſtituting certain organs, and depend on their ſtructure, their configuration, and their form; theſe I call organic phenomena: others are derived from the particular laws which govern beings poſſeſſed of life, and do not reſult from a particular mode of organization; theſe are hyperorganic, or vital phenomena; they have ſometimes been improperly called inorganic. Few operations occur in the animal body which do not exhibit, more or leſs, each of theſe three kinds of phenomena; but they do not poſſeſs equal ſhares of influence. Sometimes phyſical, ſometimes organic actions prevail, and ſometimes actions purely vital: and the art of obſerving correctly conſiſts in tracing them all according to their degree of predominance."

At the cloſe of this diſcourſe the author ſtates his diviſion of the animal organs into ſeveral different ſyſtems; and a table at the end of the volume exhibits their ſeveral relations and their principal diſeaſes. The firſt ſyſtem is the oſſeous or fundamental; the ſecond, the irritable or muſcular; the third, the nervous or ſenſitive; the fourth, the vaſcular or calorific; the fifth, the viſceral or reparatory; the ſixth, the lymphatic or abſorbing; and the ſeventh, the ſexual or reproductive ſyſtem.

The firſt part of the work begins with an elegant ſketch of the hiſtory of phyſiology. The hiſtory of any ſcience ought, perhaps, rather to conclude than to begin an elementary work on the ſubject; for it is impoſſible for a reader to be intereſted in the progreſs of diſcoveries, while he is unable to entertain a diſtinct idea of their nature. M. Dumas's account of Brown and his doctrines deſerves to be tranſlated at length.

"Brown, the pupil and the rival of Cullen, endeavoured to overturn the doctrines of his maſter as ſoon as he had produced his own.

own. He ſuppoſed living beings poſſeſſed of an unknown principle, diſtinguiſhing them from inanimate bodies: and this principle he denominates excitability. One and indiviſible, it renders them capable of being actuated by certain external and internal forces, the effects of which modify all the vital actions, more or leſs eſſentially. Among the external forces which exerciſe a ſtimulating action on the body, he ranks heat, food, air, the blood, and the ſecreted fluids: among the internal exciting forces he claſſes muſcular motion, the ſenſations, the paſſions of the mind, the exerciſe of the brain and of the intellect. Thus, the ſtate of life conſiſts ſimply in the faculty of being actuated by the impreſſion of ſtimuli, which, while they vary their general effect of excitation, occaſion all the different phenomena of health and of diſeaſes. If the ſtimulant powers act with moderate force, they conſume a ſufficient quantity of excitability, and the body remains in a degree of excitement anſwering to a ſtate of health. But the excitability may err, either in exceſs or in defect, accordingly as it is ſubmitted to the action of ſtrong or of weak ſtimuli. Hence ariſe two grand claſſes of diſeaſes, ſthenic affections, in which the excitement is exceſſive; and aſthenic affections, where it is deficient. The latter are owing to direct debility, when they ariſe from the abſence or inactivity of the exciting forces, and to indirect debility, when they are derived from the too powerful or too long continued action of theſe forces."

"This is more than ſufficient to enable us to form a judgment of the inadequacy of Brown's phyſiological doctrine. Hurried away by the abſolute originality and independence of his genius, he felt the imperious neceſſity of ſeeing and thinking after a manner of his own. But in his ſolitary ſearch after truth he did not ſufficiently ſcrutiniſe ſome favourite ideas, which gratified his imagination, and perhaps his ſelf-love. He neglected a part of the obſervations and experiments that were neceſſary to the complete comprehenſion of the whole animal œconomy. He attempted to theorize inſtead of obſerving, to conjecture inſtead of learning, and to ſuppoſe inſtead of inferring. He only ſucceeded in ſtrangely circumſcribing the number of the principles, or the experimental cauſes of life, in enveloping and confounding them in a ſingle property, by means of mutilating his obſervations, accommodating his facts, and precipitating his concluſions, and he imagined that he had ſimplified the ſcience of animal life becauſe he miſtook the limits of a ſingle phenomenon for thoſe of the whole operations of nature; and fixing his attention on a ſingle character of the vital powers, imagined that it compriſed their entire hiſtory."

In different paſſages of the firſt part of his work, M. Dumas ſtates it as his opinion, that every atom or molecule, compoſing a living being, enjoys ſeparately the ſame vital activity as is exerciſed by the whole when connected and united; that in the connexion conſtituting life, each part has its properties confounded with thoſe of the reſt, and conſpiring

ſpiring towards one general end, with reference to the centre where the ſum of the effects is collected. The more perfect the animal, the more marked is this ſympathy and co-operation; in plants it is ſcarcely perceptible, in man it is the moſt perfect and powerful. He alleges the facts relative to the revivification of animalcules as proofs that the property of life may be connected with matter which remains for many years deſtitute of any vital actions: and he collects a number of other facts to ſhow the ſtrong analogy between the life of plants and that of animals. He deſcribes the three powers of aſſimilation, motion, and feeling; which he conſiders as eſſential to life, and adds to them a fourth, which he calls vital reſiſtance. This is to animals what the vis inertiæ is to inanimate matter: it is diſcovered in the reſiſtance of putrefaction, of chemical action, of coagulation, of digeſtion, of heat and cold, and of mechanical injuries; all of which are found to undergo modifications, with reſpect to animal bodies, very different from thoſe under which they operate on the ſame ſubſtances when deprived of life.

In the firſt chapter of the ſecond part of his work, M. Dumas takes a general and enlarged view of the ſtructure and proportions of the human frame. With reſpect to the poſition natural to man, he gives ſufficient reaſons to prove that it cannot be that of a quadruped.

"The ſituation of the great occipital foramen, in the centre of the baſe of the cranium, which is nearly in a horizontal direction, fixes the human head to the trunk, in ſuch a manner, that when the body is in the attitude of a quadruped, the eyes are directed towards the ground, and cannot, without a painful effort, be turned forwards to guard the individual from enemies approaching him. Beſides, the body does not appear to be formed in the neceſſary proportions for walking long on the four extremities in a convenient manner: for the poſterior half, being of a height much too great for the anterior, would oblige the perſon to move on his knees, in order to avoid the inconvenience of a motion ſo embarraſſed, ſo ſtiff, and ſo tottering, as would otherwiſe be inevitable, if the feet were either applied to the ground throughout their extent, or merely ſupported on their extremities. Theſe reaſons ſhow that the natural ſtate of man is that of a biped, if it is not vitiated by education, by debility, or by bad habit. It may, however, be allowed that there are ſome reaſons to believe that the poſition of a quadruped is not abſolutely repugnant to his nature, becauſe it is very common in infancy; and if, as a child grows up, the habit of walking in this poſition is not effectually corrected, it leaves a ſingular propenſity to continue the ſame mode of locomotion in a more advanced age."

The

The author has, in the next place, enlarged on the modifications produced in the nature of man by the influence of age, ſex, habit, and temperament. On theſe ſubjects he has collected much information, which is often intereſting, but in general too diſcordant to allow of any concluſive inference. His remarks on the ſucceſſive developement of the human body are ſomewhat ſingular.

"The progreſs of this developement is conſtantly directed from the ſuperior to the inferior parts, ſo that the more elevated organs are firſt completely developed, and the others in ſucceſſion, according to the diſtance from theſe. In infancy, the head grows moſt rapidly, and its magnitude is greateſt in proportion to the reſt of the body: it conſtitutes about one-fourth of the whole height. This developement is favourable to the improvement of the organs of the ſenſes, which occupy the external parts of the head. In youth, its ſize is ſmaller in compariſon with the cheſt, which extends and enlarges itſelf; thus, at the time of puberty, the heart and the lungs receive a remarkable augmentation of their power and activity. In middle age, the organs of the abdomen become more perfect and more voluminous: and this proceſs continues until, in old age, it aſſumes a retrograde direction, and reduces all the organs again to ſmaller dimenſions."

In the fourth chapter the author treats of the organic ſtructure of various parts, which may be of four kinds, cellular or ſpongy, muſcular or fibrous, mixed or parenchymatous, laminated or bony: and in the fifth and ſixth, of the chemical conſtitution of the fluids and ſolids reſpectively. The coagulum of the blood, he obſerves, when well waſhed, conſiſts of fibrine; it is free from ſmell, it gives an inſipid phlegm by diſtillation, combines with acids, and is neither ſoluble in alkalis nor in water: an extreme coagulability is its characteriſtic property: it is alſo found in great abundance in the muſcles. The ſubſtances diſſolved in the ſerum are of two kinds; the one, coagulable by a certain degree of heat, by acids, by oxids, and by alcohol; the other, which is not coagulable, but which acquires conſiſtency by cooling: the former is albumen, the latter gelatine. Theſe three ſubſtances appear to be formed from each other in ſucceſſion: the gelatine abounds moſt in young animals; the albumen increaſes as the organization advances: and this is perhaps afterwards converted into fibrine: they are alſo found in different proportions in different animals, according to the degree of their perfection. Thouvenel converted albumen into gelatine by acids, and gelatine into albumen by alkalis. Parmentier and Deyeux diſcovered alſo in the blood ſix other principles, an odoriferous ſubſtance, iron, ſoda, the colouring matter, ſulphur,

phur, and water. The red globules of the blood, which have ſo much and ſo deſervedly attracted the attention of many other phyſiologiſts, M. Dumas ſcarcely notices. He concludes the Second part of his work with a diſcuſſion of the claſſification of the animal functions into the four diviſions, which conſtitute the ſubſequent Four parts.

In the Third part, which is devoted to the faculties of ſenſation and locomotion, after examining the controverſy between Haller and his opponents, the author lays down three principal propoſitions reſpecting ſenſibility: Firſt, that it is not excluſively eſſential to the nerves; Secondly, that its intenſity may be increaſed or diminiſhed according to certain unknown laws; and Thirdly, that it undergoes an infinity of different forms, at the different periods of the life of the animal. Senſation he does not conſider merely as a paſſive affection, but aſſerts, that an active exertion of the mind is always neceſſary to it: hence he explains the frequent apparent want of ſenſation, from a want of attention: the agency of the nerves he thinks as neceſſary for exerting a vital influence on the ſeveral organs, as for keeping up a connection with the general ſenſorium; and he is diſpoſed to refer ſympathies of all kinds much more to the local proximity, or to ſome unknown circumſtances, of the different parts, than to any connection at the origin or in the progreſs of the nerves. The ſtructures of the brain and nerves are deſcribed, and the functions of the organs of the ſenſes explained, nearly in the ſame manner as they have already been treated by other authors. Much is ſaid of vital oſcillations, condenſations, and expanſions, of which no diſtinct idea can eaſily be formed. The regeneration of the nerves is conſidered as fully eſtabliſhed by the experiments of Engliſh phyſiologiſts.

With reſpect to the irritability of the muſcles, M. Dumas refuſes to allow to Haller the merit of originality in ſo high a degree as it has been commonly attributed to him. He alſo maintains, that we have no reaſon to deny the irritability of many parts not muſcular, and alleges, from an experiment of his own, that by means of oxigenated muriatic acid, or of alcohol, the meſentery of an animal may be made capable of exhibiting unequivocal ſigns of irritation from the action of ſtimuli. He enumerates ten fundamental laws of irritability: 1. Its eſſential character is a ſeries of contractions and dilatations produced by a ſtimulus external or internal. 2. It is independent of the action of the nerves, and belongs more particularly, although not excluſively, to the muſcular fibre. 3. It requires an appropriate ſtimulus. 4. It exiſts in a different form in different organs. 5. Its intenſity varies at different times

times and under different circumſtances. 6. It is developed with peculiar energy at the inſtant of death. 7. It is multiplied and revived by dividing into ſeveral parts the organ which appears to have loſt it. 8. It is exhauſted the more rapidly, in a given part, as it has been more frequently and powerfully exerted. 9. It is influenced by ſenſibility, and re-acts on that power, although the two powers are eſſentially different. 10. It requires a moderate degree of coheſion in the parts poſſeſſed of it, and is impaired by an exceſs or by a deficiency of this power, which is ſuppoſed to depend chiefly on temperature.

M. Dumas curſorily enumerates the muſcles of the human body. He has before publiſhed a methodical work on the muſcles, in which he has applied to each an appropriate denomination, derived from its attachments; but here he employs the names in common uſe. He conſiders the muſcles as ſimply fibrous in their intimate ſtructure, and does not attempt to aſſign a mechanical cauſe for their action; but he obſerves, that it requires the integrity of the nervous, the arterial, and the venous ſyſtems, and alſo an appropriate temperature. He enters minutely, although not very ſucceſsfully, into the mechaniſm of walking, running, and leaping, and gives a deſcription and figure of the ſkeleton of an extraordinary leaper and tumbler, in whom the thigh-bone was wanting, and the tibia was articulated immediately with the pelvis.

The well known phenomena of the circulation are detailed in the Fourth part of the work. The author thinks that the heart is larger, in proportion to the arteries, in the more robuſt and courageous animals, than in the weaker and more timid; in the ſame manner as the ſtrength of the intellectual faculties is in great meaſure determined by the magnitude of the brain, compared with that of the nerves. He inſiſts that the dilatation of the heart, and even of the arteries, is rather active than paſſive; and he obſerves, that we cannot expect to determine accurately, from calculation, the immediate force with which the heart contracts. On the ſubject of the pulſe he claims great merit for the ſchool of Montpelier, from the reſearches of Bordeu, and his improvements in Solano's doctrines. However ill founded the theory may appear, the importance of the ſubject is ſuch as to juſtify an enumeration of Mr. Bordeu's diſtinctions, although they rather belong to a pathological than to a phyſiological work.

Dividing the time of each pulſation into two equal parts, the greateſt force may be exerted, either in the firſt or the ſecond of theſe portions. The latter conſtitutes the ſuperior pulſe,

pulſe, which precedes an evacuation from ſome part above the diaphragm; the former the inferior, which portends an evacuation from a part below the diaphragm. Theſe ſpecies are ſubdivided according to the part from which the evacuation may be expected. The pectoral pulſe is ſoft, full, and dilated; the guttural pulſe leſs ſoft, leſs full, and more frequent; the naſal pulſe much more full and hard. In the ſtomachal pulſe, the artery ſeems to become ſtiff and to tremble, the pulſations are frequent, and nearly equal; the abdominal pulſe is unequal both in force and in time, and ſometimes irregularly intermittent; the uterine pulſe is elevated, ſtrongly marked, unequal, and often as if recoiling; the hepatic pulſe is neither hard nor rigid, it has two or three unequal pulſations alternating with two or three equal ones; the hemorrhoidal nearly reſembles the uterine pulſe. There can be little doubt that moſt of theſe diſtinctions are imaginary; yet, perhaps, ſome of them may furniſh hints to a more impartial obſerver.

M. Dumas propoſes, for explaining the action of the heart and arteries, a new theory of the ſtimulating powers of the blood. He conceives each particle of the blood, as well as of the other animal fluids, to be ſurrounded by a vital atmoſphere extending to a conſiderable diſtance: thus he thinks that the tinge of bile obſervable in the neighbourhood of the gall-bladder, is owing to a diſpoſition in the parts to ſecrete bile, derived from the influence of the biliary atmoſphere. He believes that in a ſimilar manner the ſtimulating powers of the blood operate on the heart and arteries at a diſtance, ſo as to prepare a dilatation in the parts to which the portion of blood is approaching. In proof of this, he alleges ſeveral experiments; but they neither appear to be at all concluſive, nor are they ſo circumſtantially related as to inſpire any degree of confidence in their accuracy.

The effect of the pulmonary circulation in the blood is next conſidered, and the chemical theories of the origin of animal heat are combated with conſiderable ſucceſs. Conſiſtently with the author's principles, a contractile and expanſive force is attributed to the lungs, but without any arguments that can be deemed ſatisfactory. He mentions, that as early as 1792, he had produced pulmonary ſymptoms in animals, by cauſing them to reſpire for ſome weeks conſiderable portions of oxigen gas. He doubts the poſſibility of the compoſition of water in a heat no greater than that of the body of an animal; and he thinks, with Mr. Hunter, that the preſervation of an equable temperature in a variety of expoſures to great degrees of heat and cold, is an effect that cannot be referred

to any chemical properties of matter. The motion of the diaphragm he thinks not only eſſential to reſpiration, but conſtituting the baſis of another circulation in the fluids contained by the cellular membrane of the whole body, to which he imagines the diaphragm is deſigned to propagate its oſcillations, and to ſerve the purpoſe of a heart to this newly-diſcovered ſyſtem.

The Appendix preſents, in a ſummary form, the contents of the volume which is to conclude the work. The operations of the viſceral ſyſtem are enumerated and deſcribed: the ſecretions are attributed to a ſenſitive faculty, enabling the organs to ſelect their appropriate particles from the maſs of the blood, in which they are ſuppoſed to be pre-exiſting; the original formation of the blood, as well as of the other fluids, being conceived to be principally effected in the general circulation, independently of any peculiar organs. The ſpleen, M. Dumas imagines, may be of uſe in ſeparating the more aqueous parts of the blood for the uſe of the kidneys, and the more viſcid for that of the liver; but we are not informed by what channels the fluids, thus ſeparated, are to be conveyed to the reſpective organs. He adopts, with regard to the poſſibility of a retrograde motion of the abſorbents, the hypotheſis propoſed by Dr. Charles Darwin. Total abſtinence from food, he thinks, can ſcarcely be ſupported longer than twenty-four hours; he allows that there are inſtances on record where it was continued for a much more conſiderable time; but he obſerves, that the ſubjects of theſe caſes were moſtly, or perhaps always, females.

The Sixth part is to contain a confutation of the various ſyſtems that have been propoſed reſpecting generation; an explanation of the mechaniſm of the voice; and a ſummary account of the origin, the combination, and the communication of ideas. With this the book will be concluded.

From the preceding extracts and abſtracts, ſome idea of the nature and contents of Mr. Dumas's work may be formed: it remains to inveſtigate the accuracy of many of his aſſertions and arguments, which will afford an ample ſcope for the exerciſe of argumentative criticiſm; and they will be noticed in the order in which they occur.

Vol. i. p. 164. As an inſtance of the preciſion which may be derived from the mathematics, Mr. Dumas gives a deſcription of the "human "head," which, he ſays, is "an elongated ſpheroid, flattened on the "ſides, compoſed of circular ſegments, of which the diameters are "ſmaller at the anterior part, and larger as they become more poſte-"rior." Now, in the firſt place, no oval of continued curvature, much leſs an ellipſis, as M. Dumas aſſerts (p. 177), can be compoſed of portions of circles; and in the ſecond, the radius of curvature of the ſection

ſection of the head becomes larger only in advancing from the front to the ſides, and then diminiſhes again in proceeding further backwards. Similar inaccuracies are frequently obſervable when mathematical terms are employed: thus, the thorax of quadrupeds is ſaid to have leſs reſemblance to a cone than a triangle, of which the ſpine is the baſe, and the united ſummits of the ribs the apex. It is difficult to conjecture whether the tranſverſe or the longitudinal ſection of the thorax is here compared to a triangle.

P. 170. In order to ſhow the advantage of the "conſtruction of the "ſpine," which is formed of a great number of detached cylindrical pieces, rather than of a few longer ones, the author quotes the aſſertion of Euler, "that columns of the ſame ſubſtance and of the ſame "thickneſs will ſupport, without bending, weights that are inverſely "as the ſquares of their heights." It muſt be allowed, that this would be a ſufficient reaſon, if any ſuch were wanting, why the ſpine ſhould not have been formed of a ſingle piece; ſince a bent column of two feet in length, would ſupport but one fourth as much as a column of the ſame thickneſs and only one foot long. But the principle has been carried much too far by Euler: when the column is either ſtraight, or but little bent, it is not by bending that it gives way: and then the length is a matter of indifference, as Coulomb has very ſatisfactorily ſhown.

P. 193. "It is remarked, that Reil has diſcovered that the mineral "acids diſſolve membranous parts, and harden the ſubſtance of the "nerves. Alkalis are ſaid to have a contrary effect."

P. 336. M. Dumas, in many parts of his work, ſtrenuouſly aſſerts, that "irritability is as capable of extending as of contracting a muſ-"cular fibre:" for inſtance, beſides ſome other effects which do not deſerve to be enumerated, he attributes the diaſtole of the heart and arteries to the immediate exertion of muſcular power. We have, indeed, no poſitive reaſon to think that the vital powers are, in their primitive ſtate, more incapable of an expanſive than a contractile force; but we may ſafely affirm, that the conſtitution of muſcular parts is ſuch as to render an expanſive action of the aggregate, with reſpect to its length, utterly impoſſible. A bar of iron, when it expands, muſt tend to ſeparate the obſtacles oppoſed to it, but a ſkein of ſilk cannot force aſunder two bodies in contact with its extremities. The conſtituent fibres of a muſcle are probably far more fine and more flexible than ſpiders webs: and a ſingle ſpider's web is capable of drawing with a force of many grains; but a thouſand ſpiders webs, of a moderate length, could not, while they retained their flexibility, communicate a protruſive impulſe with any ſenſible force. And this concluſion is as much juſtified by experiment as it is authoriſed by reaſon. When M. Dumas aſſerts that the ventricles of the heart may ſometimes be found to expand themſelves with force in oppoſition to the hand that graſps them, he omits to notice that the auricles may at the ſame time be diſtending them with blood by their contraction; and that, even independently

of this, a partial contraction of ſome of the fibres may have cauſed, in the caſe of the experiment, a partial reſiſtance. Indeed, in a ſtructure ſimilar to that of the heart, it may be imagined that the relaxation even of flexible fibres, may cauſe an enlargement of the whole organ, which may reſemble an active effort; but in the caſe of muſcles in general, the circumſtances of their inſertion and attachment are ſufficient to ſhow the impoſſibility of ſuch an action.

P. 341. The variety of the reſults which have been obtained from different experiments on the "ſenſibility of bones, ligaments, and "membranes," leads M. Dumas to maintain, that ſenſibility is by no means confined to the nerves, but that it is attached to other parts, with an inconſtancy which he conſiders as the ſtrongeſt characteriſtic of the functions of life. With reſpect to bones, he alleges, that even the teeth become ſenſible by means of the operation of an acid, although they may be filed without any pain. It does not, however, appear to be certain, that the bony ſubſtance of the teeth is deſtitute of nerves; and it is eaſier to imagine that nerves may ſometimes be inſenſible, than that ſenſations can ever be conveyed to the mind without their aſſiſtance. When membranes become ſenſible by means of inflammation, it is poſſible that a new nervous ſubſtance may be produced by the operation of inflammation. It is well known that new veſſels are generated in this proceſs; and the ſenſibility of the fungous ſubſtance produced in ſores, is ſufficient to demonſtrate that the animal powers are not inadequate to the production of new matter, endued with a high degree of this nervous faculty. It is not, indeed, at all improbable, that nervous fibrils are as neceſſary to the functions of the minuteſt blood-veſſels as to the largeſt, ſome of which are obviouſly furniſhed with nerves, and that even wherever there are blood-veſſels there muſt of conſequence be nerves.

P. 343. The perforation of the ſtomach by the gaſtric juice is attributed to a "morbid diminution of the vital reſiſtance." Mr. Hunter ſuppoſed, as is well known, that the circumſtance was always ſubſequent to the death of the perſon; and M. Dumas does not adduce any evidence in favour of a different opinion.

P. 346. It is aſſerted, that the "ſimple coheſive force of a tendon "is greater than that of its muſcle, excepting while the muſcular "fibres are contracted by their vital power." This may perhaps be true; but it is almoſt impoſſible to prove it by direct experiment, ſince we cannot in any manner unite the fibres of a dead muſcle in a ſtate of tenſion perfectly equable, ſo as to allow the whole to exert its ſtrength to the greateſt poſſible advantage, as it probably does in the action of the living muſcle.

P. 355. The "inequality of the operation of the forces concerned in "the animal œconomy," is alleged as a proof "that they are "not of a mechanical nature." "Mechanical forces," ſays M. Dumas, "act equally and conſtantly until the extinction of the motion." But, ſurely, the motion of the moon, for inſtance, is very unequal, and that of the ſtriking part of a clock is continually interrupted.

and

and yet theſe are derived from mechanical cauſes. The principle which the author endeavours to enforce is perhaps inconteſtable, but it ought not to be ſupported by inaccurate arguments.

P. 365. The bones have a ſtill greater advantage from being hollow than is here inferred from the theorem of Galileo. Stiffneſs is, for practical purpoſes, of greater conſequence than ultimate ſtrength; and the ſame matter, formed into a cylinder of a double diameter, is not only twice as ſtrong, but four times as ſtiff.

P. 408. The "greater ſmoothneſs of the ſkin in the female ſex," is attributed to the "ſuperior power of the lymphatic ſyſtem, which "abſorbs the nutriment that in the male is converted into hair."—But, for the ſame reaſon, the hair of the head ought to be ſhorter in the female, while, on the contrary, it is uſually longer.

P. 415. Hippocrates is quoted as "attributing a peculiar defect, "which was common among the Scythians, to the cuſtom of being "continually on horſeback:" but this is a miſrepreſentation: in the elegant and entertaining treatiſe to which we are referred, the effect is attributed to the operation of phlebotomy behind the ear, as a remedy for the rheumatic affections to which the Scythians were very liable.

Vol. II. P. 8. When "dead animal ſubſtances have been inflated "with air," the "ſpring of the air is ſaid to be gradually deſtroyed by "the diſengagement of putrid miaſmata." This ſtatement is inconſiſtent with the preſent ſtate of our knowledge: a part of the oxygen may perhaps be abſorbed during putrefaction, but the greater part of the air that diſappears is probably diſſolved by the moiſture preſent, as it is well known that water takes up a certain portion of air, eſpecially when the air is condenſed by preſſure.

P. 47. M. Dumas relates an experiment made by Roſa, from which he infers a wonderful faculty of "alternate expanſion and dilatation "poſſeſſed by the blood." The "crural artery of a calf being con-"nected with a portion of an inteſtine taken from a fowl, the blood, "when introduced into the inteſtine, was ſeen to expand and to "contract itſelf with motions correſponding to the pulſations of the "artery, which continued for a long time after the communication "with the artery was intercepted by a ligature." Now there is no doubt, but that the blood, or any other fluid, included in an elaſtic tube, would be agitated by an undulatory motion, which would be propagated by the elaſticity of the tube, nearly in the ſame manner as a wave is propagated on the ſurface of water; and the ſucceſſive reflections of this motion from the extremities of the inteſtine would cauſe the alternation to continue for a conſiderable time after the removal of the cauſe, in the ſame manner as a wave is reflected in a cloſe veſſel, ſo as to cauſe a repeated oſcillation. This, therefore, appears to be a ſufficient explanation of the experiment, without recurring to the hyperorganic and inconceivable powers which are attributed to the blood. The ſame conſiderations are applicable to the motion of the blood in the arteries; which, even

if void of muſcular power, muſt propagate the pulſations of the heart with a velocity ſo much the greater as they are more powerfully diſtended; and there are ſtrong reaſons for ſuppoſing from analogy, although the calculation has never been attempted, that this velocity muſt be equal to that which a body would acquire in falling through half the height to which the fluid would be raiſed in a tube by the elaſtic force of the veſſels.

P. 63. The author imagines that he diſcovers the "animated atoms," of which he conceives living ſubſtances to be compoſed, "in the mi- "croſcopic molecules of Buffon and Needham." But the obſervations of later naturaliſts have plainly demonſtrated a great variety of ſpecific and generic characters which entitle theſe animalcules to a diſtinct and decided rank among complete animals; and if any of them are minute enough to appear, notwithſtanding our magnifying powers, but as moving points, we have no reaſon to attribute this circumſtance to any other cauſe than the imperfection of our inſtruments.

P. 94. The "ſenſes and faculties are ſaid to be enlivened and ex- "alted in weak and delicate conſtitutions; and even misfortunes are "ſuppoſed to be of admirable efficacy in refining the intellects." It appears to be more probable, that where ill health is connected with great talent, it is in conſequence of the expenſe of too great a ſhare of the vital powers on the operations of the mind, to the detriment of the nervous ſyſtem in general, and of the functions dependent on it.

P. 155. The author attempts to inquire mathematically into the "ſhape of the bones of the cranium," and leads himſelf into inextricable confuſion by his miſtaken notions reſpecting the nature of curves. "The whole vaulted ſurface," he ſays, "is compoſed of cir- "cular ſegments; ſuch that equal lines, drawn from every part of "each, meet in the middle of the chord, joining the extremities of "the ſegment." Each ſegment muſt, therefore, be a ſemicircle, and the whole head compoſed of a number of hemiſpheres. Nor is this the only error of the kind that occurs in the ſame paragraphs.

P. 167. M. Dumas aſſerts, that "vital influence may be communi- "cated from part to part without any material connection; ſince the "ſtomach acts on the head, and the uterus on the ſtomach, without "any affection of the intermediate parts." But all theſe parts are connected by means of the nerves; and the connection between the nerves of two remote parts may eaſily be more intimate at their origin than the connection of the nerves of either with thoſe of the intermediate parts; ſo that the facts adduced can prove nothing on either ſide.

P. 174. The brain is ſaid to "leave an empty ſpace, eſpecially in old "age, under the cranium." By an empty ſpace, the author probably means a ſpace filled with air; ſince, if it were a vacuum, the blood-veſſels of the brain would ſoon burſt. But no correct obſervation has

has ever yet ſhown, that air is contained within the cranium. M. Litter is quoted (p. 242), as having found the brain diminiſhed in ſize from an accident: but it will appear, upon recurring to the original account, that his only reaſon for forming the opinion was, that the whole brain was returned, after examination, into its proper cavity with more eaſe than is uſual.

P. 176. The different opinions of anatomiſts reſpecting the "communication between the ventricles of the brain" are ſtated. The fact is, that there has been leſs difference in the opinions on this ſubject than has ſometimes been ſuppoſed. The communication uſually deſcribed by the teachers of anatomy in Edinburgh, is only the potential aperture under the ſeptum lucidum, which lies ſimply in contact with the parts beneath; and not, as has been imagined in London, a perforation in the ſubſtance of the ſeptum.

P. 196. It is remarked, that "the membrane accompanying the "nerves, is probably not a production of the pia mater, but a ſub-"ſtance immediately formed by the concretion of animal matter." This is a ſingular miſconception of the meaning of the word production, which is employed by anatomiſts to ſignify an uninterrupted continuation, and not, as it is here underſtood, a ſubſtance produced or formed by another; the author's antitheſis is therefore erroneous.

P. 217. In order to explain the obſervations which have ſhown, that "an injury done to one of the hemiſpheres of the brain is commonly "attended by ſymptoms affecting the oppoſite ſide of the body," M. Dumas cites with approbation the opinion of Van Helmont, who imagines 'that the two hemiſpheres act in oppoſition to each other, ſo as to hold each other's force in equilibrium; and that, when the one is injured, the other acquires a preponderance, and excites irregular commotions, by preſſing on the origin of the nerves:' for the brain is ſuppoſed, by M. Dumas, to be agitated by means of its inherent powers, with an appropriate, although nearly imperceptible, motion (P. 241.). It is needleſs to remark, that the explanation proceeds on hypotheſes which are by no means ſupported by any evidence that will bear examination.

P. 238. The author attempts to correct a very ſimple calculation of Malpighi and Haller, "upon mathematical principles." The apertures of the carotid and the vertebral arteries, "being *equal* to the "ſquares of their diameters," are to thoſe of the other arteries as 1300 to 2559; that is, more than half as great; "conſequently," ſays M. Dumas, "the blood flowing through them muſt be more "than half of the whole blood of *all* the arteries:"—forgetting, in the moment of his triumph, that they themſelves conſtitute a part of thoſe arteries, and that the proportion muſt therefore be ſuch as had before been indicated.

P. 249. Our author ſeems to miſunderſtand the inference from the "ſenſations which are referred to parts of which the individual has long been deprived:" he ſays, "it is ſimply an affair of the me-"mory." But memory and ſenſation are very eaſily diſcriminated

by the mind: the ſimple concluſion from the fact is, that the mind is only affected by impreſſions tranſmitted through the nerves, which are habitually referred to the extremities of thoſe nerves: in the ſame manner as the compreſſion of the ulnar nerve at the elbow excites the idea of a pricking pain in the fore-arm and in the fingers, ſo the ſame irritation applied at the ſame place might excite ſimilar ſenſations even if the fore-arm were amputated.

P. 263. An "erect poſition is often favourable to aſthmatic per-"ſons;" but, probably, becauſe the contents of the abdomen preſs on the diaphragm leſs than in a horizontal poſture, and not on account of any ſympathy with the head.

P. 275. "Van Helmont relates, that having applied a little of the root of the napellus to his tongue, he perceived an uncommon impreſſion upon his ſtomach; and from that moment his conceptions became more lively, more diſtinct, and more clear." Perhaps the author will think it worth while to make ſome further experiments on a ſubject ſo intereſting.

P. 279. In ſeveral parts of his work, the author inſinuates that the "emotions of deſire are always natural and innocent, and therefore "never require to be counteracted." A phyſiologiſt has no buſineſs to meddle with morality on either ſide; but, if he muſt, it ought to be on the right ſide.

P. 302. M. Dumas obſerves, from Stuart, that "a nerve, when "divided, ſhows no diſpoſition to be retracted:" this, however, does not appear to be univerſally true; but no inference can be drawn in either caſe for or againſt the exiſtence of any irritability or alternate motion in the nerves. A piece of elaſtic gum, which has been diſtended, returns to its form by its elaſticity, without any thing like vital power.

P. 310. The exiſtence of "ſcintillations of light" from the eyes of feline animals has not yet been ſufficiently aſcertained.

P. 331. M. Dumas argues, very ſucceſsfully, againſt the "tranſmiſ-"ſion of vibrations through the nerves, ſimilar to thoſe of elaſtic "chords."—But it was not vibrations of this kind that Newton ſuggeſted: nor can any reaſon be alleged why a minute tube, filled with a highly elaſtic fluid, ſhould not propagate an impreſſion in the ſame manner as a ſound is conveyed through a pipe of any kind containing air, however intricate its windings may be. The elaſtic medium might be attached in any imaginable manner to the fibre; for inſtance, in the manner that electricity is attached to matter, and the effect would be the ſame. And even a liquid might be ſo arranged as to produce the required effect; for water tranſmits ſound very readily, and with very great velocity; of courſe it would tranſmit any undulatory impreſſion through the extent of the animal body in a time far too ſhort to be perceived. "I ſup-"poſe," ſays Newton, "that the capillamenta of the nerves are "each of them ſolid and uniform; that the vibrating motion of "the ethereal medium may be propagated along them, from one end "to the other, uniformly, and without interruption: for obſtructions

"in

" in the nerves create palſies. And that they may be ſufficiently " uniform, I ſuppoſe them to be pellucid when viewed ſingly, though " the reflections in their cylindrical ſurfaces may make the whole " nerve, compoſed of many capillamenta, appear opaque and " white." This, then, is the hypotheſis, againſt which the arguments of thoſe who deny the poſſibility of a vibratory communication ought, in the firſt place, to be directed. All, however, that could be performed by ſuch an operation, would be to convey the impreſſions of external objects to the ſeat of the ſentient principle in the brain, or elſewhere; and, according to Newton's conjectures, alternate motions of this kind would ſufficiently expreſs thoſe impreſſions, not only in the caſe of ſounds, but alſo in the operations of ſome others of the ſenſes.

P. 364. " The cuticle," according to M. Dumas, " is perforated " by the hairs, and by the pores which tranſmit the perſpiration." But the pores can ſcarcely be called perforations, becauſe the cuticle is continued ſo as to form the lining of the veſſels which terminate in thoſe pores, as may eaſily be obſerved by means of a moderate maceration, eſpecially in the cuticle of the ſoles of the feet.

P. 371. It is difficult to conjecture how the " magnetic fluid" can be made to excite " lively impreſſions" by its motion.

P. 382. It is argued, that the " forms of bodies" cannot be the cauſes of their different taſtes, becauſe the ſame ſalt has frequently different forms; but it is well known that Mr. Haüy has deduced all theſe forms from combinations of the ſame ultimate elements. The inſipidity of many cryſtalline ſubſtances may be owing to their inſolubility.

P. 400—5. The denomination of " gas" is generally applied to ſuch ſubſtances as are capable of maintaining an aëriform ſtate in the common temperature, and under the natural preſſure of the atmoſphere. —In this ſenſe it is not true that all bodies are capable of becoming gaſeous. Probably there is no abrupt limit between a gas and a vapour; and probably all ſimple ſubſtances are capable of becoming vaporous: but the aſſertion is not true of all bodies indiſcriminately; it does not, for inſtance, appear to have been proved that unctuous ſubſtances are capable of being diſtilled unaltered, even when freed from the preſſure of the atmoſphere. We are not, therefore, yet juſtified in ſaying that the ſmell of ſuch ſubſtances is derived from a portion that aſſumes the form of a gas or of a vapour.

P. 411. The deſcription of the " puncta lacrymalia" ſeems to imply that they are perforations in the caruncle, and not, as the truth is, in the margins of the eye-lids.

P. 421. The " vitreous humour" is erroneouſly ſaid to have a greater refractive denſity than the aqueous.

P. 428. The " viſion of an animal" is not the " more extenſive," as the optic nerve is " nearer the centre of the eye;" its central ſituation appears to be of no conſequence; the angle of refraction is not in a

" con-

" conſtant ratio to the angle of incidence;" the conſtant ratio is the ratio of their ſines: the eye is not " achromatic," for, by proper methods, its different effects on different colours may be rendered very evident: ſtill leſs is the angle of refraction always " equal to the " angle of incidence." Nor does the " cornea reflect the whole of " the rays falling on it" at any obliquity. But a greater error than any of theſe is committed, when M. Dumas ſays that the " rays of " light become leſs convergent at their paſſage from the cryſtalline " lens into the vitreous humour." Theſe miſtakes are too palpable to require further comment.

P. 444. The " accommodation of the eye to different diſtances" is attributed to the " ciliary proceſſes and the external muſcles." The author was probably unacquainted with the numerous experiments on the ſubject that have been made in this country: his opinion would not, indeed, have added much weight on either ſide: but the queſtion is too intricate to be diſcuſſed here.

P. 446. Petit and Saint Yves are ſaid to have known perſons " who " could ſee their own iris, with its colours and its lines." The only lines that are ſenſible within the eye, are cauſed by the inequalities of the cryſtalline lens, which often caſt a ſhadow in the indiſtinct image of a lucid point.

P. 455. The author profeſſes his ignorance of the " origin of the de- " nomination of the cavity of the tympanum: whence," he ſays, " the " membrane of the tympanum takes its name."—The analogy between this membrane and the membrane of a drum muſt have been the firſt reaſon of the compariſon; and then the cavity muſt have been named from its relation to the membrane; for, certainly, the ſhape of the cavity bears very little reſemblance to that of a drum.

P. 466. The " organ of hearing" is ſaid to be " very ſimple in " inſects."—It is commonly ſuppoſed to be wholly wanting, unleſs its functions are performed by the antennæ.

P. 469. According to an old opinion, M. Dumas obſerves that " heat " and cold have no effect on the velocity of the tranſmiſſion of ſound." But the fact is, that ſound moves a little more than a foot in a ſecond the faſter for every degree of Fahrenheit that the temperature is raiſed.

P. 472. The " compaſs of audible ſounds is ſtated, according to Eu- " ler, to be from 30 to 7552 vibrations in a ſecond; or, according to " Sauveur, from 12½ to 6400."—The true limits are about 12 for the low notes, and about 30000 for the high ones. The number of the vibrations of a given chord does not vary " as the force of tenſion," but as its ſquare root.

P. 476. The " form of the external ear is ſaid to be calculated to re- " flect the ſounds falling on it in all directions into one focus, and to " throw them into the auditory canal." It does not however appear, on experiment, that the apparent ſtrength of a ſound is much diminiſhed by intercepting this reflection. It would be worth while to inveſtigate

tigate the truth of the obſervation by an experiment which muſt be perfectly concluſive. If the whole ſurface of the external ear and of the canal were carefully gilt or ſilvered, ſo as to reflect light with accuracy, a candle might be placed in various poſitions, and it might be obſerved if its light would be always reflected on the membrane of the tympanum, and whether the different ſituations of the candle made any difference in the arrangement of the light. Perhaps the ſame purpoſe might be anſwered by applying repeated coats of varniſh on the parts, after having firſt blackened them to deſtroy the irregular reflection.

Vol. III. p. 12. When M. Dumas attributes the "tumefaction of the "membranes in a catarrh, and other ſimilar affections, to the vital "power of expanſion,"—he weakens, inſtead of ſupporting, the cauſe for which he pleads. A thickened membrane is not ſpecifically lighter than when it is in its natural ſtate; the alteration muſt therefore have been made by the introduction of new matter from the circulating fluids. The undulations of a muſcle beginning to act are only derived from partial and accidental contractions, and not from any naturally oſcillating power.

P. 22. The "flexor muſcles" derive their increaſed power of action from the greater mechanical advantage which the flexion of the limb gives them: they are not naturally ſtronger than the extenſors; nor do they prevail over them in ſleep, but an equilibrium is obtained by a poſture intermediate between flexion and extenſion.

P. 35. It is by no means certain that the "proceſs of life maintains "the animal body in an electrified ſtate," as M. Dumas appears to believe.

P. 52. The "tic douloureux" is here attributed to "muſcular ac-"tion:" but it appears to reſide more commonly in parts not muſcular, and muſt therefore be a diſeaſe of the nerves.

P. 72. The "digaſtric muſcle" does not belong to the lower maxillary region, as it is here defined, but rather to the laryngean. "Thy-"ro-arithénoidien" ſhould be written "thyreo-aryténoidien:" the French generally confound the t and the th: if the y is preſerved in the firſt part of the word it ought to remain in the ſecond.

P. 85. It is not true, whatever Lyonnet may have obſerved in the caterpillar, that "inſects in general are without arterial and venous "veſſels." It is eaſy to diſcover a torrent of blood, neceſſarily guided by a veſſel, in viewing, with a good microſcope, the tranſparent leg of a young ſpider.

P. 88. The "fat" is ſaid to diffuſe itſelf among the "muſcular "fibres, to render them pliable and fit for action." We might have expected M. Dumas to know that the fat of a living animal is always confined in cells, which render its eſcape into the general cellular membrane wholly impoſſible.

P. 103. The author attributes the "contraction of a muſcle in a "peculiar degree to its central part; becauſe if it be cloſely con-"fined

" fined by a ligature round its middle, it will become incapable of " contracting." No doubt its contraction muſt be much impeded by ſuch a ligature, becauſe its actual denſity is little, if at all, increaſed during its contraction; and it muſt therefore have liberty to expand in one direction as much as it contracts in another. But in order that a contraction may be effectual, it muſt extend through the whole length of the fibres.

P. 107. The apparent " diminution of the bulk of a part during the " contraction of its muſcles, obſerved by immerſion in a fluid," is probably owing to the expulſion of a part of the blood contained in it.—A ſimilar experiment of Swammerdam on the heart of a frog is mentioned as deciſive;—but we ſhall find, if we conſult the original work, that Swammerdam's experiment was rendered perfectly inconcluſive by the preſence of a portion of air which he had ſhut up in the heart, and which was of courſe eaſily compreſſed when the heart contracted.

P. 107. It has often been alleged, and the argument is here repeated, that the " diſtenſion of a ſeries of veſicles could not produce a con- " traction of more than one third of the whole length:"—but if the fibres of the veſicles were ſuppoſed to be arranged in a reticular manner, the effect might be conſiderably greater. Little or nothing, however, is gained by applying the analogy to muſcular motion.

P. 136. M. Dumas ſays, that in " eſtimating the force of a muſcle " we muſt double the effort which it exerts on its moveable extremity, " becauſe it acts with equal force on its fixed attachment." But for a ſimilar reaſon we might call the gravity acting on a pound weight a force equal to two pounds; becauſe it not only draws the weight downwards, but the earth alſo upwards, with a force equal to one pound.

P. 141. " Martine ſays that the contractive powers of the muſcles " of different animals vary as the ſquare roots of their maſſes raiſed " to the fourth power:" that is, as the ſquares of their maſſes. This is far from the truth: probably the ſtrength is nearly as the ſquare root of the maſs, or perhaps as the ſquare of the linear dimenſions.

P. 142. The apparently " voluntary tendency to ſeek for nouriſh- " ment in the roots of plants," has been attributed, by a writer in the Linnean Tranſactions, to the reciprocity of the force of attraction, drawing them towards the particles which they imbibe.

P. 150—6. M. Dumas does not ſeem to know that when the " feet" are turned outwards, in the erect poſition, the rotation is almoſt wholly confined to the hip joint; nor does he ſeem to be aware that the action of " running" principally differs from that of walking in the temporary projection of the whole body into the air, ſo that for an inſtant no part of its weight is ſupported by either foot.

P. 159. Borelli compares the action of " leaping" to the elevation of a ſpring by its own elaſticity, when it is ſuffered to unbend itſelf with one end in contact with the ground. M. Dumas makes a remark

upon this explanation which would have diſgraced the meaneſt of his pupils. This action, he ſays, ought to tend as much to preſs the feet againſt the ground as to elevate the centre of gravity; conſequently neither of theſe contrary actions could prevail. He might have recollected the trite maxim, that action and re-action are always equal, and that the more moveable of the bodies concerned muſt give way. He might even have ſeen in the toy ſhops the figure of a little reptile which might have undeceived him: when the elaſticity of a twiſted chord tends to ſeparate the lever with conſiderable velocity from the body of the frog, the end of the lever not being permitted to deſcend, the frog muſt riſe. It is only neceſſary that the effort ſhould be directed towards the centre of gravity, whether by means of a ſingle lever, as in the toy, or by a double one, as in the deformed tumbler deſcribed by M. Dumas; or by a triple one, as in the uſe of the perfect foot, leg, and thigh. If the centre of gravity be at the moment of elevation advanced further forward than the point of the foot, the body will be projected forwards, provided that the impulſe be direct. But if the impulſe be not directed to the centre of gravity, a rotatory motion will be alſo produced; and in this manner the feats of tumblers are performed, when they turn completely over and alight on their feet. When they appear to raiſe themſelves to an aſtoniſhing height, they generally employ an elaſtic inclined plane, which, by a kind of reflection, enables them to combine the momentum already acquired by running with the effect of the immediate action of leaping.

P. 170. Whatever reſpect may in general be due to the authority of Lavoiſier, it cannot be allowed him "that bodies become fluid by "the deſtruction of their coheſive power." It is proved by the direct experiments of Coulomb, as well as by ſome others equally concluſive, that the coheſive power of the hardeſt ſteel is no greater than that of the ſofteſt; and there are reaſons of a different kind for believing that the coheſive power of water is nearly as great as that of ice. That it is not quite ſo great is probable from the diminution of the coheſive power upon an increaſe of temperature, as obſerved by Achard. But the ſtate of ſolidity is owing to an arrangement of the particles which is independent both of coheſion and of a diminution of bulk, and which ſeems to act ſimply by preventing their lateral motion. It is well known that ice is conſiderably leſs denſe than water, and that even water becomes leſs denſe by being cooled below 39° of Fahrenheit.

P. 176. The "facility with which living fluids move upwards, as "well as downwards," does not, as M. Dumas imagines, "diſtinguiſh "them from inanimate fluids." The veſſels of animal bodies are a ſeries of ſiphons, ſome erect, ſome inverted, but all may be conſidered as iſoſceles; and in ſuch ſiphons the force of gravity neither promotes motion nor impedes it, whatever its direction may be, the fluids in the oppoſite legs always counterbalancing each other.—The ſame is probably true of the veſſels of vegetables, if they have any lateral communications with each other.

P. 206. The "valves of the veins," it is said, "are sunk into their "coats at the expense of their thickness, the vein not being dilated." It is, however, easy to observe the protuberances whenever the veins are distended.

P. 209. "Martine maintains that the diameter of the trunk of an "artery is always equal to the cube root of the diameters of the "branches." M. Dumas should have said, the cube root of the sum of the cubes of the diameters of the branches. And this, as Martine seems to have shown, is not far from the truth. The velocity in each branch must therefore always be in proportion to its diameter. This inference, however, M. Dumas would not deem conclusive: he thinks that the vital expansion of the blood enables it to move with equal velocity in vessels of different magnitudes.

P. 215. The author observes, very properly, that "opium is a stimu-"lant with respect to the arteries, and a sedative with respect to the "nerves." Such distinctions as this require to be more frequently applied.

P. 278. The calculations of the "force of the heart" are related, but not without some confusion. It must be confessed however that we cannot expect any degree of precision in the results of these calculations, since the resistances are too complicated to be estimated.

P. 295. The "veins are deprived of pulsation," not "for want of "muscular fibres," since such fibres are not at all requisite to the effect, but because the blood is transmitted by the capillary arteries in too equable a manner to allow the pulsation to be perceptible; and probably also, because, among the great number of anastomosing vessels, some must be shorter or larger than others, so that the pulsation would be transmitted to the veins earlier by some channels than by others, and the whole effect would be diminished or destroyed for want of an instantaneous co-operation.

P. 346. The author says, that "if the blood were simply forced by "the heart into the arteries, each artery would only be distended one-"eightieth of its diameter, and the pulse would be insensible." He is not aware that the pulse is propagated like a wave, and that the same quantity of water which would not elevate a reservoir one-hundredth of an inch, may easily cause a wave of an inch in height to spread over its whole surface in succession.

P. 352. It is observed, that the "pulsations of the arteries are simultaneous with those of the heart." This is not strictly true; there is a sensible interval between the pulsation of the carotid in the neck, and that of the radial artery at the wrist. It is easy to calculate what this interval must be, upon the ground of the most probable suppositions, taking for granted the law that has been laid down for the motions of elastic tubes in a former remark, and making use of Hales's experiments on a sheep, as the animal nearest to the human size. The blood was observed to rise 6½ feet in a tube connected with the artery of a sheep; now as the elastic force must have been somewhat diminished by the loss of blood, we may fairly assume

aſſume 8 feet as the meaſure of the elaſticity of the human arteries, and we may ſuppoſe that their muſcular force is juſt ſufficient to counterbalance the loſs of power by friction; then the velocity due to a height of 4 feet will be 16 feet in a ſecond, and an interval of 2 feet will be deſcribed by the pulſe in one-eighth of a ſecond; and this agrees ſufficiently well with the obſervation. If the interval were found to be as great as one-fourth of a ſecond, it might be inferred that the blood would riſe but to a height of two feet in an experiment like that of Hales.

P. 372. The exiſtence of an "aëriform matter in the arteries, beſides the blood," is here aſſerted, but certainly not rendered in any degree probable.

P. 389. The author ſpeaks, very confidently, of the "general communication of the arteries and veins by the intervention of a cellular texture," which has never yet been demonſtrated.

P. 399. M. Dumas copies from Barthey and Grimaud, with perfect approbation, a ridiculous paradox reſpecting the "velocity of the blood in the lungs." It "muſt be leſs than elſewhere," he ſays, "becauſe the length of its route is leſs, and the ſame quantity paſſes through it in the ſame time as through the general circulation; and it muſt be greater, becauſe the veſſels of the lungs are of ſmaller capacity;" and this paradox he thinks "inſoluble." But it does not follow, that the velocity is leſs where the length of the route is leſs; if the blood ſent by each pulſation to the lungs were one-tenth of the quantity that they contain, it would deſcribe one-tenth of its route in the courſe of a pulſation; but the ſame quantity might be only one-hundredth of the quantity in the general circulation, and would deſcribe one-hundredth of this longer part, which would be a ſhorter diſtance than the former, and its motion would be ſlower in the longer path.

P. 432—3. We are told, that "when the upper ribs are raiſed the lower ones are depreſſed;" the experiment may eaſily be tried, and the aſſertion confuted. The ſternum too is ſaid to be depreſſed while it is brought forwards, which appears to be equally contrary to fact; and an old error is afterwards revived, when it is alleged that the motions of the lungs are in a contrary direction to thoſe of the thorax.—P. 441.

P. 469. A ſingular ſtory is copied from Bacon, of whoſe works the author has often made a very judicious uſe. "When Gaſcony was in the poſſeſſion of the Engliſh, the inhabitants of the neighbourhood of Bourdeaux are ſaid to have preſented a petition to the king, requeſting him to prohibit the burning of heath in Suſſex and Hampſhire, which cauſed a wind, about the end of April, that was injurious to their vines."

P. 156. It appears, from the authority of Goodwin and other authors here quoted, that "from 12 to 15 cubic inches of air are uſually inhaled in each inſpiration, and that about 109 cubic inches remain in the lungs after expiration." But it has been proved by the

the experiments of ſeveral perſons, of different makes and conſtitutions, that more than 200 cubic inches of air may be blown after a deep inſpiration, into a jar inverted in water; and it has been propoſed to employ a ſimilar teſt in aſcertaining the degree of diſeaſe preſent in pulmonary affections.

P, 530—7. The uſual "heat of the human body is ſaid to be 95° "or 96° of Fahrenheit, or 33° of Reaumur." The ſcale of Reaumur begins at the freezing point, and each degree is equal to 2 $\frac{1}{4}$° of Fahrenheit; conſequently 33° of Reaumur anſwers to 106 $\frac{1}{4}$° of Fahrenheit. The common eſtimation is 98°; the limits are here ſtated to be about 87° and 108°.

P. 538. The "heat" ſupported by Sir Joſeph Banks and others was 211°, not "111°" merely; it was afterward raiſed ſtill higher.

P. 589. The author aſſerts, that the "biliary ducts originate "not only from the ſubſtance of the liver, but in part alſo from its "ſuſpenſory ligament."

P. 593. The opinion of the "inverted action of the lymphatics," which is adopted by M. Dumas, appears to reſt principally on thoſe experiments in which peculiar ſmells were diſcovered in the excreted fluids, while no traces of them could be found in the general circulation; but a ſmall quantity of an odorous ſubſtance, enveloped in 20 pounds or more of a viſcid and glutinous, perhaps an animated fluid, cannot be expected to be as eaſily diſcoverable as when mixed only with a few ounces of an aqueous and ſaline excretion. The effect of ſpirit of turpentine inhaled is almoſt as ſtriking as when it is taken internally, and it cannot be alleged that there are any communications by which the abſorbents of the lungs could readily pour off their contents without diſcharging them into the general circulation. Beſides, it has not been aſcertained that the abſorbents ever have a periſtaltic motion, even in the natural direction of their contents; they ſeem to contract rapidly, and almoſt inſtantaneouſly, at certain intervals, throughout their extent, and to force the chyle or the lymph where the valves allow it to paſs, and where it finds the readieſt egreſs.

It is preſumed that the very comprehenſive nature of this work, and the variety of the ſciences which are involved in it, will be deemed a ſufficient apology for the prolixity of theſe remarks. They have not originated from a cenſorious diſpoſition, nor would they have been laviſhed on a work wholly deſtitute of original merit; they may ſerve to correct a number of errors, ſome of which, if not all, might have miſled an uninformed reader, and they may occaſionally have been made a vehicle for the ſuggeſtion of ſome new ideas, which may hereafter deſerve a more ample diſcuſſion.

ART. XLIX. *Almahide and Hamet, a Tragedy, by Benjamin Heath Malkin, Esq. M. A.* Royal 8vo. pp. 158. 6s. in boards. Longman and Rees, London. 1804.

REFLECTIONS on "the acknowledged dearth of tragic ſubjects" having ſuggeſted to Mr. Malkin "the idea of an experiment how far it might be allowable to retrieve ſome of the topics which are forgotten, except by the ſcholar, in the revolution of public taſte," he has tried this experiment by founding a drama on the ſubject of the Conqueſt of Granada. In the deviations which he has made from the plot of his great precurſor he has certainly evinced a chaſtiſed judgment; and theſe deviations are ſtrongly recommended in our eſtimation, when we find that Mr. Malkin's ſtory approaches nearer to the truth of hiſtory than that of Dryden. We are ſorry, however, to obſerve ſeveral circumſtances in the plot of Almahide and Hamet which are much too far removed from the ſphere of probability. By rigidly adhering to the unity of place he has repreſented the organization of a dangerous conſpiracy againſt the captive king of Granada—the revelation of a criminal paſſion on the part of the queen—and the amorous ſolicitations addreſſed by Lyndaraxa to the hero of the piece, as occurring in a ſpot where watchful ſuſpicion is always on the alert to obſerve and liſten; namely, in the women's apartment of a Mooriſh palace. In order to bring about the denouement the king of Granada is ſuppoſed to paſs through the ſtreets of his capital without hearing any tidings of an inſurrection which had a moment before his arrival placed the traitor MUSA upon the throne. We have indeed ſomewhere read that the Spaniards are ſo devotedly habituated to their *ſieſta* that during the continuance of a civil broil which once raged for ſeveral days in Madrid, both parties regularly retired to take their cuſtomary afternoon's nap, and as regularly reſumed their riotous proceedings in the evening. Conceding, however, to Mr. Malkin, that the Mooriſh king might poſſibly have traverſed the ſtreets of Granada whilſt the rebels and his faithful ſubjects were ſunk in oblivious ſlumber, we take it for granted that they muſt ſome time or other have awaked: we cannot, therefore, regard as natural incidents the confidence of the aforeſaid traitor that his ſovereign will continue to be ignorant of a fact of which the queen, the courtiers, and all Granada have been witneſſes; his conſequent tranquil reſignation of his uſurped diadem; and his inſinuating himſelf into the favour of the king, whereby he effects the deſtruction of Almahide, and the imminent danger of Hamet.

Theſe glaring improbabilities are not redeemed by that ſtrong delineation of character, or by that ſplendor of diction

which cauſe a reader to forget incongruities in the ſtory of a drama. And though Mr. Malkin does occaſionally continue to throw his characters into ſtriking ſituations, he appears to be unable to profit by his own ſkill, becauſe he is not by any means maſter of the language of paſſion. His heroes and heroines do indeed frequently declare themſelves to be ſtrongly moved; but theſe declarations are made in poſitive and expreſs terms. The fact is not indicated by thoſe brief and ſudden burſts of feeling by which unſophiſticated nature betrays emotion; and were not ſome of Mr. Malkin's Dramatis Perſonæ characters of great reſpectability, we could ſcarcely believe upon their bare word that they are at all moved by any circumſtances which befal them. Thus when Almahide, upon propoſing to MUSA a queſtion of no ſmall delicacy, receives for anſwer—

" I dare not judge
A point ſo nice,"

She exclaims—

" Nay, prithee, triſle not
With feelings thus acute."

But inſtantaneouſly appearing to forget theſe acute feelings, ſhe thus proceeds—

" I fain would urge
Whate'er may palliate my unwilling treſpaſs,
But ſtill ſubmit t' abide th' impartial verdict
Which moral cenſure paſſes on my fame."

Again, when the amorous Lyndaraxa has made advances to Hamet, the rejection of which, according to general rules, would have abſorbed all other thoughts in meditations on revenge, we underſtand, from her own depoſition, that ſhe is really greatly affected: for ſhe exclaims—

" In what a whirlpool is my boſom toſs'd !"

But ſhe appears immediately to recover the calm of reflection; a circumſtance truly wonderful in the exiſting circumſtances. That this, however, is the caſe, is evident from the next line, in which ſhe announces

" Yet ſomething whiſpers, guilt can ne'er ſucceed."

In a ſubſequent interview with the inſenſible object of her amorous wiſhes, ſhe makes the following ſolemn proteſtation:

" With love and rage alternate I'm poſſeſſed.
Now drives this madden'd heart thy hated image hence,
Now clings it to thy lips, and learns thy virtuous lore."

We humbly apprehend that as a ſkilful painter will never be reduced to the neceſſity of explaining the emotions of the perſonages of an hiſtorical piece by the old-faſhioned mode of labelling their mouths, ſo an experienced dramatiſt will indicate

cate the paſſions by which his characters are influenced by the ſtrong phraſeology of immediate feeling, not by the cold narrative of reflection. Of the obvious diſtinction between theſe two modes of exhibition of character, Mr. Malkin does not ſeem to be aware. Hence his drama is devoid of thoſe animated ſpeeches which, conveying in a few words a long and complex train of ideas, keep the attention alive, and awaken the ſympathies of the reader.

A heavy effect is alſo produced by the monotony of his verſification. It is well obſerved by a judicious critic, "If a ſuſpenſion of the ſenſe is always made to coincide with the cloſe of a line, it is univerſally agreed that ſuch a monotony is one of the greateſt faults of blank verſe; and that the ſkill of the compoſer is principally ſhown by his judicious variation of the pauſes, ſo that they may fall upon all the different parts of the line in turn, though not in any regular order."* For this variation of the pauſes we look in vain in the pages of Almahide and Hamet. As a ſpecimen of the unyielding ſtiffneſs which characterizes Mr. M.'s poetical ſtyle we ſhall tranſcribe the meaſured terms in which Almahide expreſſes her emotions at the time when her lover is combating the traitor in defence of her life and honour:

"Again I hear a lower murmur ſteal
Through the throng'd liſts, and reach the diſtant ear.
Ev'n now my fate's decreed! Even now I ſtand
Erect in fame, or ſink to endleſs ſcorn.
Protect me, guardian angels of fair truth,
While in the devious paths of life I tread.
Oh let me not be given to public ſhame,
And forfeit ev'n the ſolace of compaſſion!
If I muſt die, great be my cauſe and good!
Death has no terrors then, nor pain an ill!
Yes! let me ſeek the field where battle rages;
I'll fly where danger preſſes; ruſh between them;
And court the point of Hamet's welcome ſpear:
There prove no coward longing after life,
But courage great as his."

Upon the whole, we regard this volume as a ſtriking illuſtration of the author's obſervation, that "thoſe who are the beſt qualified to appreciate the productions of others, do not always furniſh the moſt unexceptionable models in their own performances." For Mr. M. has prefixed to his tragedy a critical diſſertation in the form of a letter, addreſſed to his friend Mr. Kemble, which contains a rich fund of judicious remarks, conveyed in elegant and pointed language. In proſe compoſition, indeed, he appears to us to have nearly attained the

* Aikin's Courſe of Poetry, p. 116.

ſummit of perfection. In order to enable our readers to judge for themſelves on this point, we ſhall tranſcribe a portion of his critique on the dramatic character of Congreve:

"But it is on his comedies principally that Congreve's reputation ſubſiſts. Here all is luminous, all genuine, pointed, and original. His men of faſhion are gentlemen, and even his fops are wits. I know of no character in the higher walks of comedy more intereſting or engaging than that of Valentine. Congreve is conſidered as having leſs humour, and leſs of real life, than his illuſtrious rivals of the ſock. But ſurely Foreſight abounds with the richeſt humour, and that of a deſcription which, though now antiquated, was living and current at the time. Indeed it is an undoubted teſtimony to the happy drawing of this character, that though it is only recognized by the modern ſpectator as a picture of the days that are gone by, it never fails to excite riſibility on the ſtage in a very powerful degree. The leading feature of Congreve's genius is wit. Dr. Johnſon ſays, that he formed a peculiar idea of comic excellence, which he ſuppoſed to conſiſt in gay remarks and unexpected anſwers. Now certainly in adopting ſuch a theory of compoſition he too much narrowed his own ſphere. Still, however, no more is to be required of a writer than what he himſelf undertakes: and Congreve performed what he undertook with a brilliancy of ſucceſs, which, with one ſplendid exception, has neither been rivalled nor approached in the revolution of the century that has elapſed. It has been objected that "his perſonages are a kind of intellectual gladiators; every ſentence is to ward or ſtrike; the conteſt of ſmartneſs is never intermitted." This remark is undoubtedly true: yet, when we find Congreve thus formidably cenſured for the exuberance of his wit, it is impoſſible not to feel as the king of Pruſſia did when he wiſhed a certain mad commander to bite ſome of his generals.

"Could the licentiouſneſs of Congreve's topics be as eaſily juſtified as the overflowings of his gaiety, his fame would continue to blaze without danger of eclipſe. But in truth, the offence his muſe occaſions to the purer ears of a more moral age, has an unhappy tendency to ſhorten his theatrical exiſtence. The obſervation applies equally, if not in a greater degree, to all his witty, but graceleſs contemporaries: and I take this opportunity of remarking on ſuch freedoms in general, that they create diſguſt and alienation, at leaſt in ſome minds, in a place, and on an occaſion, where it ſhould be as much an author's ſtudy never to offend any, as occaſionally to pleaſe all: conſequently, though they may increaſe the number of temporary plaudits, they infect the vitals of a reputation that otherwiſe might have been immortal, with a principle of early decay.—It may, perhaps, appear inconſiſtent that I ſhould have paſſed over the violations of decorum which are to be met with in Shakeſpear, Jonſon, and moſt of all in Fletcher, uncenſured and unnoticed, and yet affect to ſtand in moral judgment on the wits of the ſucceeding age. But it ſtrikes me that there is a material diſtinction, on which reſts my apology. In the firſt caſe, it was the error of coarſe and unpoliſhed manners; in the ſecond, the crime of a profligate refinement.

ART. L. *The Temple of Nature; or, the Origin of Society: a Poem, with philoſophical Notes. By Eraſmus Darwin, M. D. F. R. S.* 4to. pp. 302. 4 Plates. London. 1803.

FEW authors have more univerſally or more deſervedly excited the public attention than the late Dr. Darwin. The importance of the ſubjects of which he treats, the new and often elegant manner in which he has diſcuſſed them, could not fail of obtaining for his various works a general diffuſion, and an impartial examination; and, according to the peculiar taſte, and the degree of knowledge of thoſe who have read and have criticized them, they have ſometimes been received with the higheſt applauſe, and ſometimes with the ſevereſt cenſure. The charm of novelty has now in great meaſure ſubſided; their beauties are leſs likely to dazzle, and their errors to miſlead, than when they firſt appeared; but whatever may have been the excellences or the faults of Dr. Darwin's former writings, they have now no claim to our attention, only as they are connected with "The Temple of Nature."

It is not however poſſible wholly to detach this from any of the author's former works. It appears to be intended partly as a continuation of the ſame ſyſtem of poetical philoſophy, and partly as an abſtract, containing the quinteſſence of all the doctrines, the theories, and the hypotheſes, which have already been laid before the public in the Botanic Garden, the Zoonomia, and the Phytologia, each of which have ſerved, in its turn, as a pandect for receiving all the obſervations and hypotheſes of the author in every department of human learning and fancy; nor is there leſs variety in the additions which are now made to the former ſtores, ſo that it muſt be by a ſingular coincidence, if there be a ſingle reader who cannot ſelect from the whole ſome matter that is new to him.

As a poetical compoſition, thoſe who have been diſſatisfied with the Loves of the Plants, will certainly not be better pleaſed with the Temple of Nature. The verſification is formed on the ſame model, but with leſs harmony and with leſs variety. The imagery is introduced in a manner preciſely ſimilar, but the poetical treaſures of the author appear to have been already impoveriſhed, and the few ſtriking ſimiles that are here employed are incapable of relieving the exhauſted faculties from the fatigue of attending to metaphyſical arguments and ideas, made ſtill more remote from that preciſion which would aſſiſt the mind in comprehending them, by the ornaments and the diſtortions which are abſolutely neceſſary in order to keep up the outward form of poetry. That a didactic poem may be both highly ornamented and highly inſtructive, is ſufficiently

demonſtrated by the works of the ancients; but unleſs the ſubject be ſingularly ſuited to the purpoſe, either by its ſublimity, or by its ſimplicity, as in the Art of Poetry and the Georgics, the reader will in general have more reaſon to applaud the ingenuity of the poet than the happineſs of his taſte. Lucretius's poem is beautiful and ſublime in its epiſodical parts; the reſt, in general, is wretched philoſophy. Had Lucretius written in modern times, he would perhaps have produced a Temple of Nature ſuperior both in poetry and philoſophy to that of Dr. Darwin.

The Poem conſiſts of four Cantos, reſpectively devoted to the conſideration of the production of life, its reproduction, the progreſs of the mind, and the diſtribution of good and evil. It is comprehended in the form of a dialogue, between the Muſe and the Goddeſs Urania, who is the hierophant or prieſteſs of the Temple of Nature, a ſtately edifice raiſed on the ſite of the Garden of Eden. The perſonages that are introduced are of every imaginable deſcription; Chriſtian and Pagan, real and allegorical, all conſpire to the purpoſes of poetical inſtruction. Which of the Muſes is ſingled out for this dialogue with her ſiſter Urania, we are not informed, and the term appears to be ſynonymous with the inquiſitive ſpirit of the author. The machinery is intended as an imitation of the initiation of a novice into the Eleuſinian myſteries, which are ſuppoſed to have conſiſted of the hiſtory of the works of Nature, and of the progreſs of Society.

The introductory lines will ſerve as a favourable ſpecimen of the ſtyle and of the verſification:

I.

" By firm immutable immortal laws
Impreſs'd on Nature by the GREAT FIRST CAUSE,
Say, MUSE! how roſe from elemental ſtrife
Organic forms, and kindled into life;
How Love and Sympathy, with potent charm
Warm the cold heart, the lifted hand diſarm;
Allure with pleaſures, and alarm with pains,
And bind Society in golden chains.

" Four paſt eventful ages then recite,
And give the fifth, new-born of Time, to light;
The ſilken tiſſue of their joys diſcloſe,
Swell with deep chords the murmur of their woes;
Their laws, their labours, and their loves proclaim,
And chant their virtues to the trump of Fame.

" IMMORTAL LOVE! who ere the morn of Time,
On wings outſtretch'd, o'er Chaos hung ſublime;
Warm'd into life the burſting egg of Night,
And gave young Nature to admiring Light!

You!

You! whoſe wide arms in ſoft embraces hurl'd
Round the vaſt frame, connect the whirling world!
Whether immers'd in day, the Sun your throne,
You gird the planets in your ſilver zone;
Or warm, deſcending on ethereal wing
The Earth's cold boſom with the beams of ſpring;
Preſs drop to drop, to atom atom bind,
Link ſex to ſex, or rivet mind to mind;
Attend my ſong!—With roſy lips rehearſe,
And with your poliſh'd arrows write my verſe!—
So ſhall my lines ſoft-rolling eyes engage,
And ſnow-white fingers turn the volant page;
The ſmiles of Beauty all my toils repay,
And youths and virgins chant the living lay.

II.

"WHERE EDEN's ſacred bowers triumphant ſprung,
By angels guarded, and by prophets ſung,
Wav'd o'er the Eaſt in purple pride unfurl'd,
And rock'd the golden cradle of the world;
Four ſparkling currents lav'd with wand'ring tides
Their velvet avenues, and flowery ſides;
On ſun-bright lawns unclad the Graces ſtray'd,
And guiltleſs Cupids haunted every glade;
Till the fair bride, forbidden ſhades among,
Heard unalarm'd the tempter's ſerpent-tongue;
Eyed the ſweet fruit, the mandate diſobey'd,
And her fond Lord with ſweeter ſmiles betray'd.
Conſcious awhile with throbbing heart he ſtrove,
Spread his wide arms, and barter'd life for love!—
Now rocks on rocks, in ſavage grandeur roll'd,
Steep above ſteep the blaſted plains infold;
The incumbent crags eternal tempeſt ſhrouds,
And livid lightnings cleave the lambent clouds;
Round the firm baſe loud-howling whirlwinds blow,
And ſands in burning eddies dance below.

"Hence ye profane!—the warring winds exclude
Unhallow'd throngs, that preſs with footſtep rude;
But court the Muſes' train with milder ſkies,
And call with ſofter voice the good and wiſe.
——Charm'd at her touch the op'ning wall divides,
And rocks of cryſtal form the poliſh'd ſides;
Thro' the bright arch the Loves and Graces tread,
Innocuous thunders murmuring o'er their head;
Pair after pair, and tittering as they paſs,
View their fair features in the walls of glaſs;
Leave with impatient ſtep the circling bourn,
And hear behind the cloſing rocks return.

"HERE, high in air, unconſcious of the ſtorm,
Thy temple, NATURE, rears its myſtic form;

From earth to Heav'n, unwrought by mortal toil,
Towers the vaſt fabric on the deſart ſoil;
O'er many a league the ponderous domes extend,
And deep in earth the ribbed vaults deſcend;
A thouſand jaſper ſteps with circling ſweep,
Lead the ſlow votary up the winding ſteep;
Ten thouſand piers, now join'd and now aloof,
Bear on their branching arms the fretted roof."

Some particular parts of the Temple, and its ſculptures, are then deſcribed; the bowers of Pleaſure, the ſchool of Venus, the court of Pain, the den of Oblivion and Melancholy, and the altar of the goddeſs Nature. The morning is ſuppoſed to begin with a proceſſion of virgins, led by Urania, and the Muſe ſolicits the prieſteſs to explain the myſteries of the Temple. She anſwers in theſe words: (Line 223.)

"GOD THE FIRST CAUSE!—in this terrene abode
Young Nature liſps, ſhe is the child of GOD;
From embryon births her changeful forms improve,
Grow, as they live, and ſtrengthen as they move."

The ſun and planets are ſuppoſed to have been ſeparated from each other by ſucceſſive exploſions; the ſea to have covered at firſt the whole ſurface of the earth; and animal as well as vegetable life to have originated ſpontaneouſly in the water from the generative faculties imparted by the Creator to matter.

"In earth, ſea, air, around, below, above,
Life's ſubtle woof in Nature's loom is wove;
Points glued to points a living line extends,
Touch'd by ſome goad approach the bending ends;
Rings join to rings, and irritated tubes
Claſp with young lips the nutrient globes or cubes;
And urged by appetencies new ſelect,
Imbibe, retain, digeſt, ſecrete, eject." (l. 251.)

The more perfect parts of the animal ſyſtem are added in ſucceſſion; and from the decompoſition of theſe ſubſtances after death, the ſtrata of clay, lime, and marl, are accumulated, at the expenſe of air and water. Senſation and volition are acquired by degrees. The ſubject is illuſtrated by a deſcription of microſcopic animalcules. The bottom of the ſea having been covered with ſhells and rocks of coral, the continents were raiſed by internal convulſions from chemical cauſes, and the inhabitants of the deep learnt by degrees to become amphibious, and at laſt to live on dry land; in the ſame manner as the leaves of the trapa, and of ſome other aquatic plants, aſſume a different form when they are expoſed to the air; as the tadpole at one period of its exiſtence has gills, at another lungs; as the diodons and the lampreys have both

both theſe organs at once; as inſects bred in water emerge into air; as beavers, uſed to live in air, remain a conſiderable time under water; and as Venus is fabled to have riſen from the waves.

After having been interrupted by a compliment from the Muſe, the prieſteſs continues the compariſon by deſcribing the fœtal ſtate of man, and the generation of animals from the mud of the Nile. A pauſe enſues, preparatory to the introduction of the effects of love, and the canto terminates.

The ſhortneſs of life is remedied by re-production, the faculty which diſtinguiſhes organized beings from all automatons; and in favourable climates, the deſcendant becomes continually more perfect than its anceſtor. The ſimpleſt form of reproduction is, where a vegetable ſhoots out buds and bulbs, or where an animal is ſubdivided into ſeveral parts, or forms branching proceſſes which become ſeparate individuals; the next is, where the ſpecies is continued, either perpetually or for many generations, from ſingle animals, either female or androgynous. At laſt, (l. 112, Cant. II.)

> "Increaſing wants the pregnant parents vex
> With the fond wiſh to form a ſofter ſex;
> Whoſe milky rills with pure ambroſial food
> Might charm and cheriſh their expected brood.
> The potent wiſh, in the productive hour,
> Calls to its aid Imagination's power."

Thus the ſexes are produced: and the hiſtory of the creation of Eve is interpreted as an allegory of ſome ſuch change in the human race.

When trees are propagated for many years by grafting only, they become unhealthy, until they have again been raiſed from ſeed: and even when the proceſs is more regular, hereditary diſeaſes are tranſmitted from parent to child. Theſe and other evils are alleviated by the influence of Cupid, deſcending to meet his Pſyche, and to conduct her to the altar of Hymen; whence the animal and vegetable world derive their pleaſures and their perpetuity. The effects of jealouſy are conſequences of a refinement on the ſame paſſions: the conteſts which frequently ariſe between male animals appear to be ſo far natural, as they have often arms calculated for oppoſing each other; which cannot be intended ſimply for the preſervation of the ſpecies, as the females are deſtitute of them. The proceſſion of Hymen is copiouſly deſcribed, and the prieſteſs refreſhes her gueſt with a repaſt of forbidden fruit from the tree of knowledge.

Having been indulged with a curſory view of the ſubjects of natural philoſophy in general, the Muſe ſolicits her inſtruc-

treſs

treſs to explain the progreſs of the mind. The four ſenſorial powers, irritation, ſenſation, volition, and aſſociation, are introduced in the firſt place: the advantages derived to the ſenſe of touch from the ſtructure of the human hand are indicated, and the functions of the eye are deſcribed. The ideas of beauty are derived from the view of the mother's breaſt; and the Platonic paſſion of the god Eros for Dione is depicted as the archetype of ſentimental love. Such alſo is the origin of taſte, and of the ſenſe of pictureſque beauty, of which novelty alſo appears to be a conſtituent part.

> "The ruſh-thatch'd cottage on the purple moor,
> Where ruddy children frolic round the door,
> The moſs-green antlers of the aged oak,
> The ſhaggy locks that fringe the colt unbroke,
> The bearded goat with nimble eyes, that glare
> Through the long tiſſue of his hoary hair,
> As with quick foot he climbs ſome ruin'd wall,
> And crops the ivy, which prevents its fall;
> With rural charms the tranquil mind delight,
> And form a picture to the admiring ſight;
> While TASTE with pleaſure bends his eye, ſurpriſed
> In modern days at Nature unchaſtiſed." (l. 247, Cant. III.)

The effects of imitation are enumerated, as they are exhibited in painting, ſculpture, and architecture. The progreſs of language is traced, beginning from pantomime, and proceeding through all the diſtinctions of grammar, aſſiſted by the conveniences of abbreviation. On theſe foundations are built recollection, and the arts created by volition for obtaining certain ends, which are moſt characteriſtic of man, although cultivated in ſome meaſure even by inſects. With imitation, the affections of ſympathy appear to be nearly connected, and the benignant influence of this powerful agent is repreſented by the introduction of a ſeraphic being, promulgating the fundamental precepts of Chriſtianity.

The Fourth Canto commences with a highly coloured deſcription of the evils of war, of diſeaſes, and of other natural calamities incident to mankind, to animals, and to vegetables. Overwhelmed with the conſideration of theſe, the Muſe is beginning to repine, but ſhe is reproved by the prieſteſs for neglecting to attend to the good which counterbalances them, and ſtrongly preponderates. The principal ſources of human happineſs are referred to the four ſenſorial powers, which they are ſuppoſed moſt immediately to affect. The view of a beautiful landſcape, and the ſound of a ſublime harmony, are claſſed as producing happineſs by irritation: the elevation of heroiſm, the flights of fancy, and the amuſe-

ment of agreeable dreams, by ſenſation; the ſpeculative ſciences and the practical arts, by means of volition; and elegant literature, hiſtory, poetry, with other ornamental accompliſhments, by aſſociation. The multiplication of happineſs by the extenſion of life is an equivalent for the pain of death; and the earth would ſoon be too ſcanty for its inhabitants, if there were no cauſes to check their natural tendency to increaſe: thus the phœnix is an apt emblem of the reviviſcence of organic matter; and even the rocks and mountains formed by the remains of animals are monuments of paſt enjoyments, and of the munificence of the Deity. Veſpers are ſung by the virgins attendant on Urania, and thus the ſcene is cloſed.

> "Sublimer notes record CELESTIAL LOVE,
> And high rewards in brighter climes above;
> How virtue's beams with mental charm engage
> Youth's raptur'd eye, and warm the froſt of age;
> Gild with ſoft luſtre death's tremendous gloom,
> And light the dreary chambers of the tomb.
> How fell Remorſe ſhall ſtrike with venom'd dart,
> Tho' mail'd in adamant, the guilty heart;
> Fierce furies drag to pains and realms unknown
> The blood-ſtain'd tyrant from his tottering throne.
> By hands unſeen are ſtruck aërial wires,
> And angel-tongues are heard amid the quires;
> From aiſle to aiſle the trembling concord floats,
> And the wide roof returns the mingled notes;
> Thro' each fine nerve the keen vibrations dart,
> Pierce the charm'd ear, and thrill the echoing heart.
>
> MUTE the ſweet voice, and ſtill the quivering ſtrings,
> Now ſilence hovers on unmoving wings.
> Slow to the altar fair URANIA bends
> Her graceful march, the ſacred ſtep aſcends,
> High in the midſt with blazing cenſer ſtands,
> And ſcatters incenſe with illumin'd hands:
> Thrice to the GODDESS bows with ſolemn pauſe,
> With trembling awe the myſtic veil withdraws,
> And, meekly kneeling on the gorgeous ſhrine,
> Lifts her ecſtatic eyes to TRUTH DIVINE!"

Such is the plan of the poem, and ſuch are the doctrines which it advances. From this analyſis, and the ſpecimens accompanying it, an opinion may eaſily be formed of the general merits of the work. The greateſt failing in the language and verſification is fameneſs and tautology. The epithets are often introduced merely to fill up the line, and their ſuperfluity is rendered more ſtriking by repetition: thus, canto i. l. 269;

"Next

" Next the long nerves unite their silver train,
And *young* SENSATION permeates the brain;
Thro' each new sense the keen emotions dart,
Flush the *young* cheek, and swell the throbbing heart."

The measure of the first and last of these lines occurs so frequently in Dr. Darwin's poetry, as to give it a peculiar character, which at first may be agreeable, but very soon becomes offensive. Four monosyllables, the second only without an accent, constituting what, in quantity, would be called a second epitrite, often form the beginning of several lines together. In imitation, perhaps, of Homer, whole lines, and parts of lines, are often purposely repeated: these liberties are at best only excusable; but where they are injudiciously introduced they become disagreeable, especially when they have any appearance of negligence. Thus, the expression " now join'd and now aloof," has an unpleasant effect when it is repeated in the third canto. Sometimes, from want of sufficient expansion of the subject, and of the introduction of appropriate imagery, the lines appear to belong rather to a metrical compendium of grammar than to a philosophical poem: thus, in one passage we have six verbs following each other uninterruptedly; " Select, imbibe, retain, digest, secrete, eject;" I. 257. Nor are these lines much more poetical, III. 379. 404:

" The next new sounds adjunctive thoughts recite,
As hard, odorous, tuneful, sweet, or white."

" Ellipses, circles, tangents, angles, fines."

In the beginning of the Third Canto the word prisms is made a dissyllable:

" Next with illumin'd hands thro' prisms bright."

A similar instance occurs in the Botanic Garden. Dr. Darwin being once asked, if he thought a word with a single vowel could pass in poetry for two syllables, replied, that he only consulted his ear.

" And young Lampyris waves his plumes of gold. Cant. II. p. 288.

The accent of the word Lampyris has not been determined by the grammarians: it is most natural to call it Lámpyris, perhaps because the y is short in panegyris: but the original denomination appears to have been Lampúris, where the u is unquestionably long; and therefore Dr. Darwin's pronunciation is probably the best.

" The brow of man erect, with thought elate,
Ducks to the mandate of resistless fate;" Canto IV. l. 67.

The term " ducks" is scarcely dignified enough for the subject.

Of

Of the many errors in natural philoſophy into which the volatility of Dr. Darwin's genius, unſubdued by mathematical diſcipline, ſo frequently betrayed him, one of the moſt prominent is the theory which he has copied from former writers, and has often repeated with various embelliſhments, for explaining the origin of the planets by an exploſion from the ſun. Had he ſufficiently ſtudied the Newtonian laws of gravitation, he would have been aware that a ſimple projectile force, compounded with an attraction to a centre, could only cauſe a body to move in a conic ſection, in which it muſt either fly off to an infinite diſtance, or deſcribe in every revolution the ſame elliptic path, and conſequently arrive at the point from which it was firſt projected, again to be incorporated with the body of the ſun. In one paſſage, an opinion ſtill more erroneous is advanced on this ſubject. Notes, p. 46.

The doctrine of the ſucceſſive improvement of all living beings is not indeed ſo eaſily ſhown to be abſurd; but it is ſingular, that among ſo many millions of millions of inſtances of this fact as ought, according to the author's hypotheſis, to occur in hiſtory and in experience, the only obſervation which he adduces is mentioned but as a bare conjectural probability. When it is obſerved, that the rainbow is only ſeen in our latitudes in the mornings and evenings, when the ſun is not much more than 42° high, the author ſeems to forget that his meridian altitude is leſs than this for a great part of the year. A more material overſight occurs reſpecting the *membrana pupillaris* (p. 36, note), which is ſaid to guard the tender retina from too much light: the fact is, that this membrane diſappears in the eighth month of fœtal life, and no veſtige of it is to be found at the time of birth. When our ſenſations are conſidered as imitations of external objects, it may be objected, that a convex object makes a concave impreſſion on the finger; that a ſoap bubble at one part appears green, and at another red, according to its thickneſs and the direction of the light: in theſe and a thouſand other inſtances there can be no reſemblance between the ſenſations and the objects that excite them.

P. 23. Note. The velocity of the blood is ſuppoſed to be uniform. On this ſubject ſee the review of Dumas's Phyſiology, preceding Art. p. 430.

P. 24. Note. The generation of calcarious earth, as well as of other ſubſtances, in animal and vegetable life, deſerves to be more attentively examined, and more accurately eſtabliſhed, than it has hitherto been. Experiments, ſimilar to thoſe of Mr. Abernethy, on incubated eggs, might be repeated by philoſophical chemiſts with the greateſt advantage. The ſalt

of

of the ſea may have been in part derived from ſimilar ſources: but what ſhall we ſay of a rock of ſolid ſalt, containing many hundred of cubic miles, which is reported, on good authority, to have been lately diſcovered in Louiſiana?

Canto III. l. 207, and Addit. Note, p 80. It may be aſked whether a child nouriſhed out of a triangular ſpoon only would inevitably connect the idea of beauty with that of a triangle, and deſpiſe the eaſy protuberance and waving line of nature; and why the flavour of milk does not continue as grateful to the palate, as the orb, the form of its ſource, is to the eye. Until theſe queſtions have been anſwered, the author's theory of the origin of the beautiful cannot be ſucceſsfully maintained.

P. 149. Note. It is true that Cicero uſes the terms here quoted in ſpeaking of Archimedes; but the ancient orators in general did not ſpeak diſreſpectfully of the mechanic philoſophers. On the contrary, Cicero calls Archimedes, in another place, ſummo ingenio hominem, ac diſciplinâ; and where he introduces him as an humble little perſonage, it is in order to make the contraſt with Dionyſius the tyrant ſtill ſtronger, when he ſhows how much happier Archimedes muſt have been than Dionyſius.

The latter half of the volume is occupied by a number of detached eſſays, under the name of *Additional Notes*. The firſt is on "Spontaneous Vitality." The difficulties attending the ſubject are very clearly ſtated; but it is not demonſtrated that the eggs of animalcules may not be capable of reſiſting the heat of boiling water: nor, on the ſuppoſition of ſpontaneous vitality, is it explained how animals ſo complicated as ſome of theſe beings, ſhould preſerve their ſpecific characters ſo perfectly as they are actually found to do, if they were merely produced by a general tendency to organization. The ſucceſſive transformation of one ſpecies into another more complex, is certainly contradicted by obſervation.

Note IV. "On Inſects." The hiſtory of the bott is not ſo correctly ſtated here as by Mr. Clark in the Linnean tranſactions. The eggs are depoſited on the ſkin, and ſwallowed by the horſe.

Note V. "On Amphibious Animals." Later ichthyologiſts than thoſe who are here quoted have denied that the diodons are furniſhed with lungs, and have therefore removed the order back again from amphibia to fiſhes.

Note VII. "On Old Age." It is conjectured that the propenſity to ſtart, uſually attributed to the greater delicacy and irritability of the nerves, is not produced by a ſuperfluity of ſenſo-

ſenſorial power, but by a deficiency of the faculty of comparing cauſes and effects. This idea appears to be new, and to deſerve conſideration. The mutability of the climate of England is mentioned as a cauſe of the vigour and longevity of its inhabitants; but this viciſſitude, though in general ſalubrious, is allowed to be unfavourable to conſumptive and ſcrofulous habits. The warm bath, and activity of mind, are ſuppoſed to be favourable to longevity.

Note IX. "Storgé." Parental affection is attributed to the aſſociation of the idea of the offspring with that of the pleaſurable ſenſations attendant on the increaſed action neceſſary for its fœtal nutrition.

Note X. "Eve from Adam's rib." The opinion of Plato, which, as Dr. Darwin thinks, "muſt have ariſen from profound inquiries into the original ſtate of animal exiſtence," is this: that human beings had at firſt four legs, four arms, and a head with a double face.

Note XII. "Chemical theory of Electricity and Magnetiſm." It is evident that the author muſt have been unacquainted with the elegant theory of electricity and magnetiſm, invented and improved by Aepinus, Cavendiſh, and others: it is therefore unneceſſary to enter into the detail of his obſervations. He ſuppoſes the exiſtence of a reſinous as well as a vitreous electricity, and of an arctic and antarctic magnetiſm. He ſuggeſts the poſſibility of accumulating electricity for mechanical purpoſes, "to rend rocks or timber, or deſtroy invading armies!" The effects of galvaniſm he deduces from the ſmall quantities of electricity naturally adherent to certain metals, and accumulated by their arrangement in a pile, nearly in the ſame manner as Volta has ſuppoſed; which may be ſaid to produce "a perpetual motion," without the neceſſity of any chemical agency.

Note XIII. "Analyſis of Taſte." The pleaſures affecting the ſenſe of viſion only, are referred to four ſources: novelty, repetition, melody of colour, and aſſociation. The experiments of Dr. Darwin of Shrewſbury, on ocular ſpectra, are adduced in explanation of the melody of colours: the green colour which is ſeen on gently cloſing the eyes, after looking at a red ſpot, is attributed to a pandiculation or ſtretching of the nervous fibrils in a direction contrary to that in which they have previouſly been excited. But it is ſimpler and more intelligible to ſuppoſe that the irritability of the fibrils which tranſmit the ſenſation of green light, or the diſpoſition of the retina to tranſmit the perception of green light, is accumulated while the red ſpot is viewed: for there is ſtill light enough tranſmitted through the eyelids to excite this perception;

tion; and if a dark object be applied close enough to the eyes to exclude the admission of all light, the ocular spectrum will in general disappear. The analogy between the diatonic scale and the prismatic spectrum, which is here applied to the melody of colours, has been shown by the late observations of Dr. Wollaston to be completely inaccurate.

Note XIV. "The Theory and Structure of Language."—Just praise is bestowed on the labours of Mr. Horne Tooke respecting the philosophy of grammar: but it is very truly observed that his assertions are to be understood rather in an etymological than a metaphysical sense. For the particle *if*, although it may originally have been the imperative mood of the verb *to give*, certainly does not at present suggest the idea of person or of time, which are essential to a true verb. Dr. Darwin considers such particles as more nearly allied to nouns than to verbs. When it is said that the infinitive mood is destitute of the idea of time, the author seems to forget the Latin infinitives fuisse, esse, and fore. A still greater error is committed in making amor synonymous with amatus sum: it is well known to grammarians that the Latin language has no present participle passive, nor perfect participle active. The common grammars mislead the learner by putting amatus sum vel fui for I have been loved: the form amatus fui seldom occurs, but it is a species of pluperfect.

Note XV. "Analysis of articulate Sounds." Dr. Darwin has taken some pains in investigating and describing the various sounds of the human voice, and some of the opinions which he advances are new and ingenious. He appears, however, to have fallen into many mistakes, some of which will be briefly noticed: but to confute the whole satisfactorily would require a more diffuse treatise than is consistent with the present purpose.

P. 108. "NG is a simple sound like the French N." The French N here intended is not a separate sound like NG, but indicates a modification of the preceding vowel, which may be continued at pleasure. "Glove is pronounced by polite people Dlove, Cloe like Tloe." This degree of provincial politeness has certainly not yet reached the metropolis.

P. 109. "The French U is a diphthong compounded of A and OO." The French U is a simple sound intermediate between EE and OO.

P. 110. "Hissing sounds obtain their sibilancy from their slower vibrations." If there are any regular vibrations in sibilant sounds they are incomparably more rapid than in other sounds, so as not to be appreciated by the ear. "There are other clear sounds besides these formed by the larynx," which are termed "oriso-

"orifonance" and "narifonance." On the contrary, the tremor of the larynx is as perceptible in the utterance of a deep-toned M as in any other cafe.

P. 114. The pofitions of the organs here defcribed as producing the "German W" and the "Englifh W," belong properly to F and V. The true German W is precifely the Englifh V.

P. 115. The defcription of the "Spanifh CH," here given, agrees with the German and Spanifh guttural G. The Scotch CH is not, as the author afferts, the fame found, but it is the fame as the German CH, and the Spanifh J or X, the old Greek X, and the Roman CH: it differs from the German guttural G as K differs from the Englifh hard G: nor is it the Welfh LL, which is an afpirate derived immediately from L. The true Spanifh CH in mucho is the fame as the Englifh CH in much.

P. 116. "A in call is the moft ufual found of the letter A in foreign languages."—On the contrary, this found exifts in no European language but our own: it approaches more nearly to O than any of the foreign founds of A.

P. 117. The found of I in "it" is more obtufe, and more like a fhort E, than in any foreign language, except the German.

This note is concluded by the defcription of an ingenious machine which Dr. Darwin conftructed fome years ago, and which was capable of pronouncing diftinctly the words Mama and Papa. The voice was formed by a filk ribbon ftretched between two bits of fmooth wood a little hollowed, and the founds were afterwards modified by an artificial mouth of wood and leather. A fimilar machine, executed in Germany by Kempelen, was carried to a much higher degree of perfection: with this Dr. Darwin does not appear to have been acquainted.

The language of the notes is in general unfinifhed and inelegant: the frequent repetition of the word *which*, and the ufe of adjectives for adverbs, may often be remarked. The plates which accompany the work are from drawings of Fufeli. The faces poffefs, in general, fo little of the ideal beauty of the antique, which the fubjects required, that they have the appearance not only of portraits, but fometimes of caricatures.

On the whole, it is much to be lamented that the life of the late refpectable Dr. Darwin fhould have paffed away without affording to fcience thofe difcoveries and improvements as might have been expected from a man endowed with fuch fuperior talents; and that, for want of the habit of ftrict argumentation and cool induction, his numerous and voluminous works fhould have been fo generally devoted to the diffemination of curious, but too frequently of groundlefs, hypotheſes.

ART. LI. *A Charge delivered to the Clergy of the Diocese of Lincoln, at the Triennial Visitation of the Diocese, in May and June* 1803. *By George Pretyman, D.D. F.R.S. Lord Bishop of Lincoln.* 4to. pp. 26. London, Cadell and Davies.

ALTHOUGH the sentiments of the Bishop of Lincoln have been fully displayed in the ELEMENTS OF CHRISTIAN THEOLOGY, yet he has thought it right to give, in this Charge, a sort of manual of the leading doctrines, which, he contends, are taught in the Scripture; are conformable to the attributes of the Deity; and are, also, the doctrines of the Church of England. Universal Redemption, in opposition to the gloomy system of Calvinism, is what his lordship chiefly contends for:

"Was it to be expected," says he, "that God, who is bountiful and indulgent to all men, in bestowing temporal comforts and conveniences, without partiality or reserve; who preserveth their life from destruction; who protecteth them continually from danger and mischief; who openeth his hand and satisfieth the desires of every living thing;—was it to be expected that this kind and benevolent Being would neglect the spiritual welfare of any part of his rational creatures, and leave their souls destitute of all care and protection; that he would give them life, and health, and all the good things of this world, and withhold from them the possibility of happiness hereafter?"

Although this worthy prelate is a steady and a zealous opponent of Calvinism, yet he is ready to admit, that many of the most zealous advocates of that system are pious and excellent men, and who would be among the first to deplore any evil which might befal the constitution in church or state; but he thinks it is a system peculiarly liable to abuse:

"The perversion of its tenets has, in former times, been, by wicked and designing men, the instrument of great mischief; and I fear that, at the present moment, the established church is in no small danger from the active hostility of those who profess Calvinistic doctrines. Let us, my brethren, by persevering zeal, combined with knowledge, be instant in our endeavours to heal the divisions which rend the church of Christ. Let us labour to understand and to set forth the Gospel in its original purity; not by dwelling on a few detached passages, which have been, and ever will be, the subjects of controversy, when considered without reference to the general tenour of Scripture, or the peculiar circumstances and opinions to which they allude; but, guided by the light afforded us by our truly venerable reformers in the Articles, the Liturgy, and the Homilies, of our church, let us take a comprehensive view of the whole Scripture; and, "rightly dividing the word of God," let us explain its doctrines, and enforce its precepts, in a manner consistent with the general design of Christianity and the known attributes of God."

ART. LII. *A Charge delivered to the Clergy of the Diocese of London, in the Year* 1803, *by the Right Reverend Beilby, Lord Bishop of that Diocese.* 8vo. pp. 40. London, Cadell and Davies.

THE former Charges of this eloquent preacher are so well known and highly esteemed, that it will be sufficient if we refer to the leading topics of that now before us. Dreading the contagion of immorality and infidelity, which his lordship supposes may have been imported from the Continent during the short interval of the late peace, he exhorts his clergy to cherish and protect the national church, and to adhere to it with inviolable fidelity. In opposition to certain eminent dissenting divines, who, some twenty years ago, predicted the necessity of dissolving all connections between church and state establishments before Christianity could properly flourish, he appeals to Weld's Account of America; from which we are assured, that churches are falling into decay; that divine service is performed only occasionally, and without regularity; and that scarcely any sense of religion is left on the minds of the people. From the example of America he appeals to that of France:

"Here," says he, "we have two instances directly in point, we have two irresistible proofs of the necessity of a religion united with and protected and supported by the state. We have it demonstrated to us, not merely by reason, by argument, by abstract theory, but by actual experiment, that all the fine things promised to us, and all the flattering prospects held out to us, of, I know not what improvements in virtue and religion, if we would consent to dissolve the present connection between the government and the religion of this country, and throw down all the barriers of our legal ecclesiastical establishments, are mere visionary imaginations and romantic projects; and that it is our wisdom, our duty, and our interest, to adhere steadily in this, as in most other instances, to the sage and venerable institutions of our ancestors."

After enlarging on this subject, and enforcing on the clergy the necessity of *personal residence* on their cures, the Bishop insists, with a noble zeal, upon the claims which the poor have upon the public for early instruction. In comparing the state of Ireland with that of England, he sees the inestimable advantages that have already resulted from the Sunday schools; which, he hopes, will continue to be liberally patronized, till some safer and cheaper mode of instructing the poor can be devised.

"The inferior orders of the people *must*," says his lordship, "be instructed: otherwise, there is too much reason to fear, that they

will be seduced by artful and wicked men to apply their vast strength to the destruction of their country, to lay hold on the pillars of the constitution, and pull down the goodly fabric over our heads."

In some additional notes the Bishop of Lincoln's Vindication of UNIVERSAL REDEMPTION is recommended, as a model of temperate discussion and luminous explanation.

ART. LIII. *Practical Observations in Surgery, illustrated with Cases. By William Hey, Esq. F.R.S. Senior Surgeon to the General Infirmary at Leeds, &c. &c. &c.* 8vo. 537 pages. Cadell and Davies, London. 1803.

SURGERY is a science founded on facts carefully observed and faithfully recorded; and the most valuable improvements which have been introduced into this department of the medical profession belong, exclusively, to those individuals who have carried the eye of enlightened observers through the career of an extensive practice. But while men seem to acquiesce in the inutility of speculations and hyposes, applied to practical subjects, we, nevertheless, see new forms of them germinating every day; new operations are proposed, and improvements in old ones suggested, by those who are never called to operate, and systems of surgery are compiled and published by men who have scarcely begun to exercise the art. The work of a compiler is of the humblest order; for if he can retail what his predecessors have discovered, with correctness and method, he has attained to all that his readers have a right to expect. The work now before us appears to be the production of an original writer who draws from his own fund; who does not undertake to teach what he has not learnt; who recommends no practice, the utility of which he has not verified by repeated observations and experiments; and who, with an enlarged knowledge of his profession, has the talent of communicating the result of his experience with neatness and perspicuity. The title of the work conveys a just description of its contents: "Plain Facts," to use Mr. Hey's words, "recited in a plain manner." Many of them are, however, such as a large proportion of surgeons will find to be new and important; and no part of the volume will, we are persuaded, be found uninteresting, even to those whose knowledge and experience are of the first order.

The First chapter of this work commences with some observations on the *impropriety of removing portions of the scalp*

in

in the treatment of fractures of the skull. These remarks are, however, so generally admitted, that this mode of practice is, we hope, nearly, if not altogether, exploded. The author next proceeds to consider the importance of preserving every portion of the cranium, which the safety of the patient does not render absolutely necessary to be removed. After noticing the unnecessary destruction of sound bone, occasioned by the application of the trephine, he observes:

"If a saw could be contrived which might be worked with safety in a straight or gently curvilineal direction, it would be a great acquisition to the practical surgeon. Such a saw I can now with confidence recommend, after a trial of twenty years, during which time I have rarely used the trephine."

The great advantages which this saw has over the trephine are instanced in particular injuries of the head, and they appear to us so evident, that no room is left for a doubt on this subject. Mr. Hey has given, in a plate, figures of the two forms of this saw. The Second article of this chapter is occupied with the recital of two cases of caries of the cancelli of the tibia, in which a complete removal of the morbid part was effected, partly by the saws before mentioned, and partly by the use of the trephine and gouges. The author thinks this method far superior to the use of the actual or potential cautery. A further use of these saws is exemplified in a case where the posterior tibial artery was wounded, and where Mr. Hey judged it necessary to remove a portion of the fibula, in order to secure the wounded vessel. The necessity of performing this operation, however, we are not fully convinced of; at the same time it must be owned, that the particular circumstances of the case are not detailed with sufficient amplitude to warrant our forming a decided opinion on the subject. That this saw may be advantageously adopted, where the nature of the accident requires the use of such an instrument, admits of no doubt.

Chap. II. *On Cataract.* This chapter will be found to contain many new and interesting observations. Mr. Hey first premises some general remarks on the parts of the eye concerned in the operation of couching, and afterwards gives a description of the needle he employs in performing it; the diseases with which cataract may be complicated, and the propriety of performing an operation under these circumstances, the method which the author has adopted in performing this operation, and the diseases or accidents which occasionally supervene to it, to which are subjoined some uncommon and interesting cases; and, lastly, an examination of the objections made against this mode of operating, by Baron

Wenzel. Mr. Hey conſiders the operation of couching as more eaſy and ſafe than the common method of extraction; and as Baron Wenzel has, in his opinion, given a very erroneous ſtatement of the diſadvantages attending this method of operating, he has anſwered theſe objections at ſome length, and has diſplayed much candour and liberality in eſtimating the comparative merits of theſe two modes of operating.

If the author's replies be deemed ſufficiently weighty to invalidate the Baron's objections, (as they appear to us,) they neceſſarily eſtabliſh a deciſion in favour of the method of couching; we ſhould, however, be very unwilling to grant that the method of extraction does not poſſeſs its peculiar advantages. Yet we think it probable that the author's ſucceſs in couching may be a mean of reviving the practice of an operation which has ſo undeſervedly fallen into diſuſe, rather from a ſort of faſhionable prejudice than from any well founded objection. The author has given a ſketch of the needle which he employs, and which appears to us to poſſeſs conſiderable advantages over the common one.

The originality of our author's obſervations may be judged of from the following extract:

"A firm cataract, or at leaſt its nucleus, will ſometimes ſlip through the pupil without the deſign of the operator. This has been conſidered by ſome authors as a diſagreeable circumſtance, and has been ranked amongſt the objections to the operation of couching; on the contrary, it ought to be conſidered as a favourable event, ſince the cataract always diſſolves in the aqueous humour, and finally diſappears, without any injury to the eye. This, at leaſt, has been the event in every caſe of this kind which I have ſeen."——"Indeed if the cataract could in all caſes be brought into the anterior chamber of the eye, without injury to the iris, it would be the beſt method of performing the operation."——"Sometimes the cataract is ſo uniformly ſoft, that the paſſage of the needle through it makes no alteration in its appearance. This ſpecies of cataract was conſidered by the late Mr. Sharpe and Mr. Warner as incurable. In this opinion theſe excellent authors were certainly under a miſtake: for I find, that though an uniform ſoftneſs of the cataract may require a more frequent repetition of the operation, it affords no permanent impediment to the cure."

The Seventh caſe, which the author has intitled 'Cataract riſing again,' ought to have been, we apprehend, ſpontaneous ſubſidence of the cataract.

Chap. III. *On Hernia.* This chapter is not leſs diſtinguiſhed than the former for the great variety of uſeful facts and obſervations which it contains. The author agrees with Gimbernot in aſſerting, that the ſtrangulation in the femoral hernia

hernia is not produced by Poupart's ligament, but by a ligament ſituated below it, and to which he has given the name of 'femoral ligament.' We have ſeveral times examined this ligament in the dead ſubject, and have compared it with the author's deſcription; and on his teſtimony we believe that the very ſmall diviſion of this part, which he recommends, has often been adequate to the relaxation of the ſtricture. We are, nevertheleſs, upon the whole, inclined to doubt whether the diviſion of this alone would be ſufficient in all caſes to allow of the reduction of the hernia.

The author very properly conſiders the reduction of the omentum as one of the moſt important parts of the operation, but diſagrees with Mr. Pott in thinking that this is proper to be attempted in all caſes. Mr. Hey has diſplayed conſiderable judgment in the treatment of a caſe, where, from the great bulk and unequally diſeaſed ſtate of the omentum, it became impoſſible to reduce or extirpate it without great hazard to the patient. Preſſed with theſe difficulties, Mr. H. determined to leave it in its prolapſed ſtate. In a few days a conſiderable part of it was caſt off in a gangrened ſtate, but the remaining ſound portion formed ſo large a maſs of granulated fleſh as neceſſarily preſented great difficulties to the healing of the wound.

"I recollected (ſays Mr. H.) that I had often ſeen deep fiſſures made in ſound parts of the body by the gradual preſſure of any ſharp edged ſubſtance, applied without ſuch deſign, and effected without much pain; I therefore determined to attempt cutting through the omentum, cloſe to the abdomen, by the gradual yet very gentle preſſure of a ligature. On the ſeventh day after the operation, I began to apply a ligature of waxed ſilk, but in ſo gentle a manner as to give no pain; the application produced a bluiſh appearance in the tumor, and made it feel to the patient a little benumbed; the ligature was tied in ſuch a manner that the patient could at any moment unlooſe it, and he was directed ſo to do if he ſhould feel any pain, ſickneſs or nauſea. I renewed the application every day, inſinuating doſſils of lint into the fiſſure; and on the 17th day of this proceſs, I cut through the ſmall remaining part of the omentum, which had now been nearly divided by the ligature. By this gentle method I ſafely removed the maſs of omentum, after which the wound healed very ſpeedily, and my patient returned home ſix weeks after the operation, the wound being nearly cicatriſed. The portion of omentum which I cut off weighed five ounces and five drams averdupois."

After noticing the opinion of Mr. Pott and others, on the ſafety of dividing the omentum in a ſound part without ligatures, Mr. Hey obſerves,

"I have twice and only twice cut off a pretty large portion of omentum, in its ſound part, in the operation for the ſtrangulated

hernia; and I am ſorry to ſay, that in both caſes the reduction of the remaining omentum was followed by hæmorrhage, which nearly proved fatal to one of my patients."

Mr. Hey has given an account of a new ſpecies of ſcrotal hernia, in which the hernial ſac was contained within the tunica vaginalis. As this ſpecies of hernia (in his opinion) can only happen at an early period of life, he has termed it "hernia infantilis." Though this ſpecies of hernia has been hitherto unnoticed by any other writer, a ſpecimen of it may be met with in Dr. Hunter's collection, where the hernial ſac has deſcended within the upper part of the tunica vaginalis of the adult ſubject. Whether it had exiſted from birth is not known, and future experience may ſhow whether it be peculiar to infants.

The general accuracy of this work ought not however to prevent us from noticing in this chapter pages 128 and 203, the improper word "hernias" for herniæ, and the vague application of the words "inflated" and "aponeurotic."

The Fourth chapter contains an account of a new and dangerous ſpecies of tumour, which the author deſcribes under the term "Fungus hæmatodes." We ſhall ſelect ſuch of the moſt ſtriking paſſages as may ſerve to convey ſome idea of this ſingular and alarming diſeaſe.

"The fungus, as it increaſes in bulk, does not render the integuments uniformly thin, as in the caſe of an abſceſs; in one part the tumour, when preſſed with the hands, will afford the ſenſation of a deep-ſeated fluid, while another part feels hard and uneven. In an advanced ſtage of the diſeaſe the integuments are burſt open, and the fungus which riſes through the aperture ſometimes appears black like a maſs of coagulated blood; at other times the appearance more reſembles an excoriation; under both theſe circumſtances hæmorrhages enſue." (p. 283.)

On examining the ſtructure of the tumour, Mr. Hey obſerves—

"It contained a large quantity of a ſubſtance not much unlike coagulated blood, but more nearly reſembling the medullary part of the brain in its conſiſtence and oily nature; it was of a variegated reddiſh colour, in ſome parts approaching to white; and as blood iſſued from every part of it when bruiſed, I judged it to be uniformly organized. This maſs was partly diffuſed through the circumjacent parts in innumerable pouches, to which it adhered; and was partly contained in a large ſac of an aponeurotic texture." (p. 287.)

We ſhall quote the following remarks, as they point out a curious circumſtance relating to this diſeaſe.

"It deſerves to be noticed, that at the ſecond amputation the hæmorrhage from the morbid fungus could not be reſtrained by the appli-

application of two tourniquets to the thigh; yet after the amputation of the ſtump, there was no difficulty in reſtraining the hæmorrhage from the veſſels of the thigh by the uſual preſſure of one tourniquet. It appears from this inſtance, which is not a ſolitary one, that the preſſure of the tourniquet upon the thigh in amputation, and the preſſure in this caſe was greater than uſual, does not completely obſtruct the paſſage of the blood in the arteries; it only ſo much diminiſhes the force of the current as to enable the veſſels, when in a ſound ſtate, to exert their natural contractile power ſo effectually as to prevent hæmorrhage." (p. 257.)

"I have now ſeen (the author obſerves) 16 or 17 caſes of this diſeaſe, and perhaps many more when I was not ſufficiently aware of its nature, and have not been able to effect a cure in any inſtance but by amputation of the limb when the ſeat of the diſeaſe was in the extremities."

Mr. Hey conjectures that the diſeaſe originates in an extravaſation of ſome fluid "perhaps blood mixed with a large proportion of lymph, which in a ſhort time becomes organized;" its true nature however remains yet to be inveſtigated.

Chap. 5. *On Diſlocations.*—This chapter comprehends diſlocations of the ſhoulder, hip, lower jaw, and thumb. As this is a ſubject which has been perhaps leſs treated of than any other, the obſervations contained under each of theſe heads will be found peculiarly uſeful to the young practitioner, and may form a valuable ſupplement to the works of Rickland and White.

Chap. 8. *On Wounds of the Joints.*—We conſider this chapter as a ſpecimen of good, though in ſome inſtances we think hazardous, practice.

Chap. 10. *On retention of Urine.*—This chapter contains ſome intereſting caſes and remarks; and our author's directions on the introduction of the catheter, are delivered with peculiar clearneſs and preciſion.

Chap. 11. *On the Procedentia ani in Adults.*—Mr. Hey has adopted a method of treatment hitherto unknown; he relates five caſes of this diſtreſſing diſeaſe, which were either cured or materially relieved by the removal of the pendulous portion of the integuments ſurrounding the anus, ſo frequent a concomitant of this troubleſome diſeaſe. Mr. H. was led to this method of treatment from finding that in theſe caſes the impediment to reduction did not ſeem ſo much to ariſe from a the ſtricture of the ſphincter ani, as from relaxed ſtate of the loweſt part of the inteſtine and of the cellular membrane, which connects it with the circumjacent parts. We have witneſſed the ſucceſs of this method of treatment, and have great pleaſure in confirming Mr. Hey's obſervations.

On the ſubject of Cancer of the Penis, we are inclined to doubt whether caſe 7th ought to be admitted as incipient cancer,

cancer, but we are very far from believing, with the author, that the mere diviſion of the preſſure could have any influence in ſtopping the progreſs of the diſeaſe.

Chap. 13.—The aſſigning *debility* as the cauſe of *convulſions from ſtrangulation*, is by no means ſatisfactory, nor can the treatment in this caſe, as the author imagines, throw any light on the treatment of concuſſions of the brain; ſince the condition of that viſcus in theſe two ſtates is, we believe, widely diſſimilar.

Chap. 16.—If the author imagines that the removal of the enlarged *mamma* (in the caſe here related) had the effect of producing a return of the menſtrual flux, it might well excite his ſurpriſe, but we neither think it warrantable or ſafe to admit the validity of ſuch reaſoning.

Chap 21. *On Amputation.*—On this ſubject we ſhall quote ſome of Mr. Hey's obſervations, as they appear to lead to real improvementr in the operation. In amputating with a flap below the knee, Mr. H. is ſatisfied, from experience, that the performing it at as ſmall a diſtance above the ankle as is neceſſary for the formation of a flap, is not the moſt proper place for amputation. Mr. H. lays down the following rules:

"To aſcertain with preciſion the place where the bones of the leg are to be divided with the ſaw, together with the length and breadth of the flap, I draw upon the limb five lines, three of them circular, and two longitudinal. The ſituation of theſe lines is determined in the following manner: I firſt meaſure the length of the leg from the knee to the ankle, that is, from the higheſt part of the tibia to the middle of the inferior protuberance of the fibula; at the midway, between theſe two joints, I make the firſt or higheſt circular mark upon the leg. This mark is to point out the place where the bones are to be ſawn through; at this mark alſo I meaſure the circumference of the leg, and thence determine the length and breadth of the flap, each of which is to be equal to one-third the circumference. In meaſuring the circumference of the limb I make uſe of a piece of marked tape or ribbon, and place the extremity of this meaſure upon the anterior edge of the tibia. I will ſuppoſe the circumference to be 12 inches, in which caſe I make a dot in the circular mark on each ſide of the leg, at the diſtance of four inches from the anterior edge of the tibia. It is evident that theſe dots will be found four inches diſtant from each other when the meaſure is applied to the poſterior part of the leg; from each of theſe dots I draw a ſtraight line downwards four inches in length, and parallel to the anterior edge of the tibia. Theſe lines mark the courſe which the cutting is to take in the formation of the flap. At the extremity of theſe lines I make a ſecond circular mark upon the leg, which points out the place where the flap is to terminate. Laſtly, I make a third circular mark at the diſtance of an inch

inch below the ſuperior one, which was firſt made, which intermediate mark is deſigned to direct the circular inciſion through the integuments on the anterior part of the limb. The courſe and extent of the different inciſions being thus marked out, the operation may be performed with the greateſt preciſion."

We have omitted many of the author's remarks on theſe and other ſubjects, which either appeared to be of leſs importance, or which have been noticed by other writers. Many of the hiſtories are delivered with unuſual accuracy, and the author appears every where to have had a ſcrupulous regard to truth. If we have extended this review beyond the uſual limits, the importance of the work has ſeemed to demand it, and we have the fulleſt confidence in recommending it to the practical ſurgeon, as a work abounding with intereſting facts and excellent obſervations.

ART. LIV. *Poems. By George Richards, M. A. late Fellow of Oriel College.* 2 vols. 12mo. pp. 413. price 10*s.* in boards. Cadell and Davies, London, 1804.

THE Firſt of theſe truly claſſic volumes contains two dramatic pieces, on the model of the Greek theatre. The Second conſiſts of odes and miſcellaneous poems.

We are far from ſubſcribing to the general opinion, that the tragedy of the Greeks is more calculated to give pleaſure in the peruſal than in actual repreſentation. It cannot, indeed, be denied, that by ſtrictly adhering to the unity of place, the Greek tragedians frequently loſe conſiderable intereſt in being obliged to narrate events and tranſactions which the greater latitude, conceded to Engliſh dramatiſts, actually brings before the eye of the ſpectator. But it ſhould be remembered, that the dialogue of Eſchylus, Sophocles, and Euripides, was, in fact, delivered in muſical recitation—that the odes of the chorus were ſet off by all the graces of harmony—and that we have every reaſon to conclude, that to theſe attractions were ſuperadded the charm of magnificent dances and ſplendid decoration. Whoever has witneſſed the effect of Guillard's *Œdipe à Colonne*, as ſet by Sacchini, and performed at the *Opera Nationale* in Paris, will entertain much more correct and much more reſpectful notions of the capacity of the Greek tragedy to arreſt the attention and awaken the feelings, than he can poſſibly gain by the moſt diligent ſtudy of the works of the Athenian dramatiſts in his cloſet.

At the ſame time we muſt acknowledge, that the attempt to intereſt the modern ear by the "ſevere ſimplicity of the fable,"

fable," which is required from the profeſſed imitation of the ancient dramatic model, is ſingularly bold: and we feel ourſelves impelled, by a ſenſe of gratitude for the pleaſure which we have derived from the peruſal of Mr. Richards's dramas of Odin and Emma, to declare, that, by ſucceeding in this attempt, he is juſtly entitled to a place of conſpicuous eminence in the records of claſſic and poetic fame.

In the former of theſe poems the ſcene is laid on one of the mountains of Caucaſus, the verge of the territories of the Aſæ, a warlike tribe, whoſe leader, Odin, having afforded ſuccour to Mithridates, is thither purſued by Pompey at the head of the Roman army; and is determined there to make a final effort in defence of the liberties of his country. The drama is opened by the chorus, which conſiſts of the wives and daughters of the Aſæ, who, lamenting the ſad ſituation of their native land, ſupplicate "Valhalla's mighty Lord" for aid. They are interrupted by a meſſenger, who brings tidings that the Romans are preparing for the onſet. The terror and grief which they experience on the communication of this intelligence are reproved by Balder, a valiant chief, who, however, in vain, attempts to inſpire them with confidence; for, on his quitting the ſcene, their emotions burſt forth in the following empaſſioned ſtrains:

"O my prophetic ſoul!
Impatient of controul,
Thou ruſheſt fateful on thro' evil days;
Late with malignant light,
Wild ſtream'd thro' the dark night,
O'er Caucaſus the comet's ſanguine blaze;
I gaz'd till horror chill'd my blood;
Such portents, ſent in wrath divine,
Deadlieſt of Loke's terrific brood,
Only on falling kingdoms ſhine.
Threatful, amidſt the troubled air,
O'er us it ſhook its ſtreamy hair;
Then, fraught with fate, on to the Caſpian main
O'er yonder mountains drew its fiery train.

ANTISTROPHE.

Beneath an oak oppreſs'd,
To ſhort perturbed reſt,
I ſunk beneath the cold and angry ſky;
Yon eagles, 'mid the blaſt,
That countleſs ages paſt
Built on the cliffs their pathleſs aeries high,
Sudden from all their caverns hoar,
Ruſh'd with reſounding pinions forth,
Scream'd, as they paſs'd yon mountains o'er,
And ſought the dark and ſtormy north.

Inſtent

Inſtant the cliffs, that beetling frown,
Parted, and roll'd in ruin down:
I ſhriek'd, and wild with terror ſprung from ſleep,
Then fled, and flying heard the falling ſteep.

EPODE.

Ah! ſee where on the ſavage heath,
Half hid amidſt the gloomy ſtorm,
And dancing hand in hand with Death,
Moves many a rude and ghaſtly form!
There Terror, cheated Fancy's child,
Flies o'er the mountains, ſhrieking wild;
There Flight, Amazement's wilder'd eye,
And Uproar loud, and Agony;
There, in her gloomy cave, Deſpair
Sits, deadly fix'd in ſtupid ſtare;
And there, to all the blaſted lands,
Sad Deſolation pointing ſtands."

When the ſong of the chorus is finiſhed, a ſecond meſſenger announces to them the death of Morcar, ſon of Odin, who has devoted himſelf for the good of his country. This deed of heroiſm is celebrated in a hymn of praiſe. Odin now arrives, animated by the aſſurance of ſucceſs which he has derived from the prophetic ſtrains of Rinda. The account which he gives of his viſit to the ſhades of Hela is founded on Gray's ſublime ode, "Uproſe the king of men with ſpeed." The Romans being ſeen approaching the mountain, Odin retires to a cave,

"To pay myſterious rights to war's proud lord."

Soon after his return he ruſhes to the combat; on which occaſion the Chorus ſing the following ſong of battle.

"Siſters! hear you in the ſky
The noiſe of armour clanging nigh?
Who is ſhe on ſnow-white ſteed?
Dread her aſpect, dread her ſpeed.
On yonder field ſhe darts her eye:
The goddeſs ſhe of deſtiny!
From Woden's hall
She comes, to call
Our heroes to his feaſt:
Lo! her ſword, that ſtreams with light,
She points o'er many a gallant knight!
She marks him for her gueſt.
Hark! the trumps to battle ſound!
She ſhakes her dreadful helm, and looks exulting round.

ANTISTROPHE I.

Woden's ſons, on Aſgard's plain,
Now come forth with regal train,
To lead each valiant chief who falls
Within Valhalla's glittering walls.

Far

Far off their poliſh'd helmets gleam,
And proud their waving banners ſtream.
With threat'ning brow,
That aw'd the foe:
The new-fall'n chiefs deſcend;
Their gaſhes, ſtreaming ſtill with gore,
Diſtain the yellow-ſanded ſhore:
The ſpirits forward bend;
They view their wounds, they view their ſcars,
Their blood-beſprinkled plumes, and falchions bruis'd in wars.

STROPHE II.

Happy youth! by deſtiny
Doom'd on yonder field to die:
For him the luſcious board is ſpread;
For him is deck'd the glitt'ring bed;
Blooming virgins ready ſtand,
To fill with flowing cups his hand;
In glittering rows,
Where chiefs repoſe
Beneath the golden roof;
Where, enthron'd, the god divine,
Quaffs the richly-ſparkling wine;
While bards on high aloof,
'Midſt arched vaults, that echo far,
Sweep the reſounding harps, and raiſe the ſong of war.

ANTISTROPHE II.

Thro' the lofty gates he hies,
The feaſt is ſtay'd, the warriors riſe;
Their ſounding armour rattles dread.
Up to the throne of Woden led,
From the god ſuch glory ſtreams,
He turns aſide to ſhun the beams.
His glorious name,
His warlike fame,
To ſound of trumps is told:
He ſwells with pride, he gazes round.
Again the lofty trumpets ſound,
He lifts his ſhield of gold,
And dares the proudeſt to the field;
The admiring warriors ſhout, and ſtrike the clanging ſhield."

By the converſation of the Chorus with Glymer and Cantimir, two aged Scalds, who are ſuppoſed to repair to the mountain for the purpoſe of viewing the battle which takes place on the plain below, the events of the engagement are detailed in a natural and impreſſive manner. The following extract from this converſation will afford our readers a ſpecimen of the ſpirit of Mr. Richard's dramatic dialogue.

CHORUS.

CHORUS.

" Mighty gods,
Sure, or my ſenſes fail me, or the foe
Fall back before our tribes.

GLYMER.

Look! noble dames,
Yonder, where Odin ruſhes, like a ſtorm,
Breaking the files before him: lo! his tribes
Preſs on, and fill the bloody path he makes;
The hardieſt Roman dares not meet his rage.

CHORUS.

Born in the camp, our infant eyes firſt gazed
On ſcenes of blood: to the loud clang of arms
Our ears firſt liſten'd; war is now our pride.
Yon glorious ſcene tranſports us; long will live
Their name, who for their threatened country fall.

GLYMER.

Ha! who is he engaging yonder Roman?
'Tis Balder, braveſt of our warlike tribes.
Lo! where they ſtand upon the river's bank
Remote. Bright gleam their falchions: thick around,
Struck from their helms the fiery ſparkles fly.
Ah! ſee by ſome diſaſtrous ſtroke oppreſs'd,
Balder has dropp'd upon his knee; yet ſtill
He threats the foe: the Roman arm is raiſed,
Ready to fall, and cruſh him. Gods! behold,
A troop of gallant Aſæ ruſhing in:
The Roman flies! Balder, though reſcu'd, lies
Alone, and bleeding on the ground."

Balder is led wounded to the mountain where he ſoon expires. The Chorus celebrate his praiſes in a funeral dirge. The tide of battle is now ſeen to turn, and a meſſenger, ſent by Odin, relates the total defeat of the Aſæ. This recital is followed by a ſong of lamentation, at the cloſe of which the Chorus proceed "to build the pile funereal," on which they are determined to ſacrifice themſelves and their children rather than ſubmit to the dominion of the Romans. The pile being conſtructed, and the prieſt attending to perform the ſolemn rites, Odin prepares to ſet the fatal example of ſelf-ſlaughter, when he is interrupted by the arrival of a herald bearing propoſals from Pompey, which he proudly rejects. Reſuming the myſtic ſolemnities, he utters a vengeful prayer againſt the Romans, after which the Drama thus proceeds:

" Great Nature's works, farewel! thou glorious Sun!
Who o'er yon mountains, 'midſt the gloomy ſtorm
Angry haſt ſunk; O Tanais, and ye ſhores
Waſhed by the ſounding Euxine! Odin calls,

Calls

Calls with his dying voice, while to the gods
He gives himself, and with uplifted sword,
Thus strikes for honour, liberty and ———

(a voice without.)

ODIN.

What voice hath hail'd me? *(voice without)*

Son of war!

ODIN.

Again?

CHORUS.

Ah! see, yon high oak shakes.

PRIEST.

Ye mighty gods!
A flaming bolt, from out yon rending cloud
Has fir'd the pile; mark how it blazes round!
The gods approve.

ODIN.

And help us on our way.
Now to this heart, keen blade. *(voice without.)*
Odin, son of battle,
Follow.

CHORUS.

Amazement! lo! a Maid of heavenly form
Over the tops of yonder mountain pines
Glides through the air, and sheds a streamy light
On the dark storm: and see, her gleaming sword,
She waving points to Odin.

ODIN.

Goddess, lead!
The servant of the gods obeys their call."

This celestial spirit, who thus seasonably interposes, is Gondula, the Goddess of Destiny, who commands Odin to flee with the remnant of his tribes into the bleak regions of the North, whence she informs him his posterity shall in after times issue forth,

"Lords of the West, and conquerors of Rome."

Preparations are accordingly made for their departure, which being finished the Chorus bid farewel to their native land in the following strains:

(Vol. 1. Page 110.)

"One look, yet one look more,
Though they be veil'd beneath the mask of night,
Down on the valleys, dear as known in youth,
But now more dear when to be left for ever.
Ye verdant meads! by cooling rivers spread,
Ye fields, on which the summer smiles, farewel!

Fare-

Farewel, ye plains, with golden harveſts crown'd,
O'er which our infant feet have roam'd: O fount,
And banks of Cyrus, azure ſtream, delight
Of virgins ſporting in thy glaſſy wave;
No more ſhall we behold you: we muſt go
Far diſtant: yet in other valleys, waſh'd
By other ſtreams, we will remember you.
Though now we dwell on higher joys, more fit
For years mature; yet ne'er ſhall the innocent bliſs,
Once known amidſt your peaceful foreſts, want
Grateful remembrance, but be oft recall'd
At diſtance from your dells and copſes green."

We have been thus minute in our analyſis of this Drama, with a view of enabling our readers to judge of the ſkill with which Mr. R. has compreſſed ſo many ſtriking events into the narrow bounds of ſpace and time preſcribed by the rules of the Greek theatre. The extracts which we have made from it will evince that he is inſpired with that *vivida vis* which produces the genuine language of poetry.

Emma is a domeſtic tragedy, intended to inculcate the moral leſſon to be derived from the miſchiefs conſequent upon a dereliction of the virtue of chaſtity. Our limits will not permit us to give a detailed account of its ſtructure, or even to make any extracts from it; we muſt therefore content ourſelves with ſtating our opinion, that in point of dramatic effect it is little if at all inferior to Odin.

Of Mr. R's Odes it will ſuffice to ſay, that they are inſpired by the ſame ſpirit which breathes in the Choruſes which we have extracted from Odin. His miſcellaneous poems alſo poſſeſs conſiderable merit.

ART. LV. *The Plea for a private Indulgence of Grief. A Poem.* Price 1*s*. Barret, Bath: Cadell and Davies, London.

A MODEST preface ſtates, that this Elegy on the death of an amiable wife was written thirty years ago; and is now printed for the ſake of providing ſome old friends with correct printed copies in lieu of defective MS. tranſcripts. The Lycidas of Milton introduces, and juſtifies by introducing, a tone of philoſophic ſolemnity amid the empaſſioned ſtrains of elegy. Of this production it is but juſtice to remark, that the philoſophy is dignified, the piety ardent, and the emotions of grief and love expreſſed in the language of enthuſiaſtic paſſion.

The author thus ſpeaks of his early life:

"The world's enchanting ſcene reſiſtleſs drew
This eaſy captive, eager ſtill to trace
Thro' Nature's works the grand, the fair, the new;
Of art each wonder, uſe, or more attractive grace.

Man claim'd my chief regard;—to ſound the breaſt
Of moral man, faint ſemblance of a ſire
Supremely perfect, I empaſſion'd preſs'd
Thro' diſtant regions, with unſlacken'd fire.

I ſcann'd the cares of checquer'd life, the forms,
The toils, the genius, manners, pleaſures, pains;
The court's proud maſk, the hum of city ſwarms,
Heart-rending horrors of embattled plains."

We ſhould be glad to ſee the alluſions contained in the above Stanzas expanded into a regular detail of the life of the writer, who, as we are informed, is the Rev. Dr. Duncan, Rector of S. Warmborough, Hants, author of "An Eſſay on Happineſs; a Poem;" and of other publications, poetical and theological. This gentleman attended the King's own regiment through all their marches in Scotland againſt the Pretender; was an eye-witneſs of the battle of Falkirk, and of the final victory at Culloden. He afterwards attended the regiment in Flanders, and ſubſequently to Minorca, where he was preſent and actively uſeful during the ſiege; which was memorable by the fate of Byng, and which terminated in the ſurrender of the Fort and the Iſland. After leaving Minorca, Dr. D. travelled over the greater part of Europe, and on his return to England married the lady whoſe death he deplores in this Elegy. Dr. D. is now between eighty and ninety years of age, yet ſtill, we are aſſured, retains his intellects in full vigour, and is capable of throwing an important light on many dubious circumſtances of a moſt intereſting period of our hiſtory.

ART. LVI. *Facts and Obſervations concerning the Prevention and Cure of Scarlet Fever; with ſome Remarks on the Origin of acute Contagions in general.* By William Blackburne, M. D. 8vo. 3*s.* 6*d.* pp. 181. London: Johnſon; Cadell and Davies; and Evans. 1803.

THE utility of partial inquiries into medical ſubjects, and of occaſional regiſters of obſervations of particular diſeaſes, eſpecially ſuch as are frequently epidemic, cannot eaſily be called in queſtion: the whole ſcience of phyſic, enveloped in all its obſcurity, is too copious to admit of improvement

provement, except by the gradual elaboration of its elementary parts. We can ſeldom reaſon ſynthetically in medical practice; and the attempt even to analyze the phenomena that occur is too often completely unſucceſsful. Partial and occaſional treatiſes ought, however, to afford a very accurate and very ample enumeration of facts, and to be ſo much the more carefully digeſted, as their limited magnitude affords a greater opportunity of giving the finiſhing ſtroke to every part.

Although it muſt be confeſſed, that Dr. Blackburne's work by no means comes up to this ideal perfection, yet it contains ſome ingenious ſpeculations, and ſome uſeful practical remarks: he probably conſidered the preſſure of the occaſion as juſtifying the degree of haſte of which his eſſay bears evident marks.

The work is divided into two parts: the firſt concerns the ſcarlet fever in particular; the ſecond the general nature of contagion; to which, indeed, the principal part of the pamphlet may be ſaid to be devoted. Quotations from the moſt modern authors who have treated on the ſame ſubjects are every where very liberally introduced.

Dr. Blackburne's grand object appears to be, to enforce the neceſſity of a very ſtrict, and long-continued ſeparation of the ſick in each houſe from every other part of the family; and the ſufficiency of ſuch a ſeparation, without removing them into other ſituations: a practice which he thinks has in general only ſerved to diſſeminate infection far and wide. He alſo inſiſts very ſtrongly, and with great apparent juſtice, on the identity of the diſeaſe, under the forms which have been denominated ſcarlatine, and ignanch maligna, producing inſtances which unqueſtionably originated from the ſame ſource, in ſome of which the internal ſkin only was affected, and in others only the tonſils and fauces. In ſome caſes too, the cuticle peeled off, although there had been no previous eruption.

The author recommends, with great propriety, that all ſchools ſhould be conſtantly provided, either with apartments belonging to them, ſufficiently detached to ſerve for the reception of the ſick, or with lodgings in the neighbourhood, which might always be ready for the ſame purpoſe. The diſeaſe is not communicable, he ſays, till the ſecond or third day after its admiſſion into any conſtitution; and fever almoſt always exiſts when it is admitted. But a caſe is related in which it appears to be aſcertained, that the infection was communicated ten days after the complete removal of all the ſymptoms, notwithſtanding the clothes had been ſcrupulouſly

changed, and the convaleſcent was removed into a different ſituation. Several inſtances occur of the firſt attack of the diſeaſe, indicated by febrile ſymptoms, having been repelled by an emetic, while the conſtitution was not even permitted to undergo that change which made it leſs ſuſceptible of immediate re-infection; the patients having been again attacked a week after, from renewed communication with the ſick. The medical treatment has commonly been the adminiſtration of an emetic, a gentle laxative the next day, a light regimen, ſucceeded by the vitriolic or muriatic acid, with or without the bark, according to circumſtances. Warm bathing, too, was often very ſucceſsful: but the repeated adminiſtration of emetics, as recommended by Dr. Withering, is ſtrongly reprobated, as tending too much to debilitate.

An example of the degree of precaution recommended by the author is exhibited in the caſe of a ſchool in the neighbourhood of London:

P. 21. "When it became evident that the convaleſcent had infected the ſchool, he was withdrawn, and apartments allotted to him completely ſeparated both from the healthy and the ſick; to which apartments it will be ſeen that the ſick were removed after a certain period of convaleſcence. The infected were then conveyed to an adjoining houſe, and the doors, which communicate between it and the bed-rooms of the ſchool, were cloſed up, to preclude the poſſibility of any intercourſe. The ſick were then attended by nurſes, the regular ſervants of the family being kept entirely from them: and to prevent, effectually, the progreſs of any further miſchief, not only their linen, but even their knives and forks, and plates, &c. were appropriated ſolely to their uſe; and nothing belonging to them was ſuffered to enter the houſe where the healthy ſtill remained. One of the family, who was neceſſarily called to ſuperintend the management of the ſick, at no time, during the illneſs, went near the ſchool, from an apprehenſion of conveying the infection, but confined herſelf to the care of the invalids. The ſchool-room, dining hall, and all the bed-rooms ſuppoſed to be infected, were immediately cleared out, and nothing but the bare walls left; they were then white-waſhed and diſtempered; the young gentlemen in the mean time occupying apartments which were known not to be infected. All the blankets, counterpanes, &c. throughout the houſe were ſcoured; the room and ſtaircaſes were ſprinkled with vinegar; and, for ſome time, the feather-beds were expoſed to the open air, and alſo ſprinkled with vinegar."

Putting the patient's linen immediately into cold water is alſo conſidered as an important precaution.

Infection by ſimple contact Dr. Blackburne conſiders as impoſſible. Vapour, he ſays, is the only form in which infection can be received; and inhalation of this by the mouth and noſtrils the only mode of acceſs into the conſtitution.

P. 71.

P. 71. "Infectious effluvia may be propagated along the olfactory nerves immediately to the brain, or pafs through the mouth into the ftomach, or be gradually admitted into the circulation through the medium of the lungs. In the firft cafe, fudden death, or rapid affumption of difeafe, commencing with fymptoms of injured brain, followed by ficknefs, as a confequence of the previous affection of that organ, takes place. In the fecond cafe, ficknefs, or purging, or both, will be the primary fymptoms, followed by vertigo, headache, delirium, &c. In the third cafe, the more gradual approach of fever, in a milder form, is clearly to be difcerned; and the poifon is then faid to be dormant, or to be latent in the conftitution."

Without queftioning the truth of the affertion, that infection may poffibly be communicated as much as ten days after complete recovery, it may ftill be obferved, that when the difeafe appears under fo mild a form as it has generally worn during the late autumn and the prefent winter, it can feldom be abfolutely neceffary, however expedient it may fometimes be, to make exertions for counteracting its malignity fo ftrenuous as thofe which Dr. Blackburne has defcribed, or to cut off all communication with convalefcents for fo long a time as he recommends. His mode of treatment is undoubtedly more judicious than the indifcriminate employment either of relaxants or of tonics. When it is faid that infectious effluvia are propagated along the olfactory nerves, the author's meaning muft be, that the impreffion on the fyftem is communicated by thofe nerves: but what it is that is ftrictly conveyed along the nerves we cannot determine. If we were obliged to conjecture, we might perhaps fay, that it is more probably motion than matter: here, the humoral pathology, and the more modern doctrine of morbid actions, come into competition; but with refpect to the nervous fyftem, the pretenfions of the humoral doctrine are but fmall.

The object of the fecond part of the work is, to inveftigate the nature of contagion, and to fhow the practicability of the fuppreffion of infectious difeafes in general. Here we may perhaps difcover a want of experimental obfervations on the imaginary gafes which are fo freely employed, and a difpofition to indulge hopes of a vifionary perfection in the ftate of mankind, which is little confonant to the conftitution of human nature. Dr. Blackburne's theory appears to be this; that all febrile infection is propagated by gafes: that hydrogenous gas is the principal conftituent part of all miafmata: that paludal gafes are univerfally the original caufes of fevers, even of typhus and of the plague: that, by accumulation in the human body, the morbific matter acquires infectious powers, which it had not in its original form; and communicates not only the primitive febrile affection, but other accidental fymptoms which have been affociated with it, in the fame manner as peculiarities of

diſpoſition and deformities are ſuppoſed to be frequently propagated from father to ſon.

P. 89. "Firſt, certain exhalations, or marſh miaſmata, have the peculiar effect of inducing fever on human bodies."

P. 101. "Secondly, the effluvia from febrile animal bodies, and the exhalations from marſhes, ſwamps, and mud, are gaſes of a peculiar compoſition, of which hydrogen, or the principle of humidity, forms an eſſential conſtituent part."—"It ſeems not unſuitable to denominate the one paludal or limoſe, the other contagious gas; the term pyrenial may be common to both."

P. 102. "Another very important truth is alſo now, I believe, for the firſt time, brought to light, that, by depriving the pyrexial gaſes of their aqueous or hydrogenous principle, they are, for the time, annihilated;—that upon this ſole principle we are enabled to account for the well-known fact, that extreme additions or abſtractions of caloric or heat, arreſt the progreſs, or deſtroy the exiſtence, of all epidemic and contagious diſeaſes."

P. 123. "Thirdly, the greateſt number, if not all acute contagions, originate, in the firſt inſtance, from the exhalations or gaſes above ſpecified; but they aſſume the property of propagating diſeaſes ſimilar to themſelves, only under peculiar circumſtances, which occaſion their converſion from ſimple into contagious fever. The cauſe of this converſion is the expoſure to accumulated febriliſed animal effluvia."

This poſition is ſupported by quotations of caſes where the remittant epidemic fever of warm climates became, from want of ventilation or otherwiſe, malignant and infectious. The ſame theory is alſo applied to different ſtages of the plague, which is ſaid to be ſometimes ſimply epidemic, at other times contagious.

P. 144. "The heat had become inſupportable: the weſt wind oppreſſed us, cauſed bleedings of the noſe, and painful eruptions, which covered alternately all parts of the body, dried and hardened the ſkin, and impeded perſpiration. The rays of the ſun, the principal, perhaps the ſole cauſe of theſe evils, raiſed on every pore a puſtule, ſimilar to the ſmall-pox; which became intolerable, when, in lying down, it was neceſſary to reſt on their points." From Denon.

P. 147. "A perſon under this puſtular affection, being expoſed to the cauſes which produce infectious fever in him, would become capable of communicating a diſeaſe named ſmall-pox, to a ſecond perſon receiving the effluvia of his body; and a third perſon being inoculated with matter taken from his puſtules in a due ſtate of maturity, would alſo be infected with the ſame diſeaſe."

In a ſimilar manner, the glandular ſwellings of the plague are ſuppoſed to be the deſcendants of carbuncular inflammation originally accidental: the tinge of the ſkin in the yellow fever

fever is deduced from a bilious affection, superinduced in the first instance in a typhus; and, what will appear still more extraordinary, the measles from the punctures of mosquitoes inflicted on persons labouring under an epidemic catarrh.

P. 155. In the last place, "the sole sources whence typhus fever are actually derived being made thus evident, and the causes which render it contagious, being clearly developed, and shown to admit of prevention; it follows, that the universal suppression of every febrile contagion is completely within the power of civilized nations."

The measures which the author recommends for this important purpose, are, chiefly, the clearing of lands, the draining of marshes, the legal prevention of the occupation of cellars by the lower classes of people; and a general attention to the choice of dry situations, and the removal of mud and dirt of all kind from streets and alleys.

The subject of the origin of contagion is as difficult as it is interesting, and every attempt to illustrate it ought to be received with candour: but Dr. Blackburne's hopotheses appear in some instances to deviate a little too widely from probability. When it is asserted, that infection is principally propagated in the state of a gas, the position is liable to much dispute. It is true, that some have considered the moisture suspended in the atmosphere as constituting an independent gas; but even this opinion is by no means generally admitted; and at any rate the effluvia which have the most powerful effects on the nerves are in a form very different from that of gases: the smell of ipecacuanha has often produced asthmatic affections more severe and permanent than many febrile diseases: the presence of some odour has caused a syncope as sudden, although not so fatal, as the concentrated miasmata of the plague when they have destroyed at the first inhalation; and these effluvia will surely not be denominated gases. The hydrocarbonous gas, which is afforded by marshes, not simply hydrogenous gas, as it is called by Dr. Blackburne, may be exhibited by various operations of chemistry, in an unmixed form, and produces, when inhaled, very unpleasant effects; but it has never been known to excite an intermittent, much less a typhous fever, unless when naturally mixed with some other effluvia; which, in the present very imperfect state of chemical science, completely elude every test that we can apply.

If Dr. Blackburne should have leisure and inclination to appear again before the public, he would, perhaps, consider whether or no there is any real elegance in so copious an introduction of novel and poetical terms into the discussion of subjects of science, and endeavour to acquire a little more precision in his reasoning, as well as accuracy in his language.

ART. LVII. *Reflections on the menaced Invaſion, and the Means of protecting the Capital by preventing the Enemy from landing in any Part contiguous to it: a Letter to the Earl of Harrington on the propoſed Fortifications round London: a Defence of the Volunteer Syſtem, and the Means of employing it to the greateſt Advantage: and a correct military Deſcription of Eſſex and Kent, with the Military Roads and ſtrong Poſitions in thoſe Counties. By Colonel George Hanger.* 8vo. pp. 207, price 4s. Stockdale. 1804.

A CONSIDERABLE part of this work is taken from one publiſhed in 1795 by the author, intituled, "Reflections on the Attack and Defence of the City of London," in which it appears to us clearly proved that the French can never come over to this country in force, and maintain themſelves here for three months. Of courſe the only danger is of their ſurrounding the capital with a *coup-de-main*. The great object, therefore, of the Colonel, is to ſhow how that danger may be prevented, and in what way the military force of the kingdom may be employed to the greateſt advantage.

The facts contained in this work, we are aſſured, are given upon perſonal knowledge, and the arguments deduced from them appear unexceptionable. We do not on ſuch an occaſion look for fine writing, but the ſtyle is ſimple and forcible, and Colonel Hanger's Defence of the Volunteer Syſtem cannot fail of leaving good impreſſions upon the minds of thoſe particularly concerned. We applaud the zeal which has been exhibited by the great maſs of our countrymen; and we feel aſtoniſhed and indignant when we hear vile inſinuations thrown out againſt the utility and importance of their exertions.—Colonel H. feeling in the ſame manner, has diſtinctly pointed out what may, and what may not, be expected from volunteer ſoldiers in a time of actual invaſion. He addreſſes himſelf to the officers of the army, and ſhews in what way they may avail themſelves of the ſervices of the volunteers, and how they may be made to co-operate with the regulars and the militia.

As a ſpecimen of the author's ſtyle, we ſhall tranſcribe a part of what he ſays on the ſubject of diſcipline:

"Diſcipline, certainly, is the main ſpring by which all military exploits can acquire ſplendour; but I am ſorry to ſay, that, in general, officers look to that point only: if their regiment is perfectly diſciplined, they think all is well, and that nothing elſe is wanting. But I will tell them that there is another ſtudy as neceſſary, and by far more ſublime, by which the greateſt exertions are to be drawn forth, which ſhould be attended to and made their ſtudy. It is the ſtudy of human nature, the knowledge of the heart and mind of the ſoldier, to make themſelves acquainted with the frailties, the ca-

prices of the human mind; that they may be able to guard againſt them, and, above all, learn how to make uſe, to advantage, of the more noble qualities of man, his natural gallantry, when he poſſeſſes a confidence in that officer who is to lead him to battle."

After ſome particular directions with reſpect to the management of troops in the hour of conflict, and deſcribing the kind of addreſs moſt likely to work upon their minds, he adds:

"Gain but the confidence of the Britiſh ſoldier, you may lead him wherever you chooſe! To gain the affections, confidence, and good opinion, of the ſoldier, it is not neceſſary that diſcipline ſhould be relaxed; but let it be remembered, that auſterity of conduct, and puniſhments ever inflicted for the moſt trifling offences, are as likely to create mutiny and diſorder as a total relaxation of all diſcipline and good order."

In theſe reſpects, *jas eſt et ab hoſte doceri*; it is generally believed that the French know how to manage the military without the uſe of thoſe harſh and degrading means which are too frequently adopted in the Britiſh army and navy. The obſervations on this ſubject made by our author, coming from a man who has had experience in the buſineſs, and who has ſeen military ſervice, merit attention; ſo alſo we think do his ſuggeſtions on the propoſed improvements in the conſtruction of the muſket. The whole pamphlet will be read with ſatisfaction; it will abate the fears of the people at large, and it will tend to inſpire with rational confidence thoſe who may *poſſibly* be called to contend on Britiſh ground for every thing that is dear to them as men, and members of a community enjoying more of the bleſſings of civil and political liberty, than are taſted by any nation in the whole world.

ART. LVIII. *An authentic Account of the late unfortunate Death of Lord Camelford, with Remarks upon his Character, &c. By the Rev. William Cockburne, A. M.* pp. 16, price 1s. Hatchard.

IT appears that Mr. C. was not only on terms of intimacy with the deceaſed young Nobleman, but attended him during the interval that paſſed between the duel and his death. From this narrative we learn, that ſome pains were taken to prevent the fatal meeting; and that Lord Camelford was deterred from making any conceſſion, leſt his reputation ſhould ſuffer, upon the ſuppoſition that his antagoniſt was the beſt ſhot in England. Sufficient evidence is brought forward to prove that his Lordſhip wiſhed it to be underſtood that he was the aggreſſor, and that no ſteps ought to be taken in proſecuting the ſurvivor.

Lord

Lord Camelford, says Mr. Cockburne, was a man whose real character was little known; his imperfections and follies were often brought before the public, but the counterbalancing virtues were but seldom heard of. He was a stern adversary, but the kindest and most generous of friends. That warmth of disposition which prompted him to great improprieties, led him also to the most lively efforts of active benevolence. He was passionately fond of science, and had of late years acquired a prodigious fund of information upon almost every subject connected with literature; and Christianity was the constant subject of his reflections, his reading, and his conversation.

"In early life," says Mr. C. "he had gloried much in puzzling the chaplains of those ships in which he served, and to enable him to gain such triumphs he had read all the sceptical books he could procure; and thus his mind became unwillingly tainted with infidelity.

"As however his judgment grew more matured, he discovered of himself the fallacy of his own reasonings; and convinced of the importance of religion, he often applied to me, and to others, for the best books he could consult upon the evidences of Christianity.

"Many were the conversations I had with him on this subject; and about a week before his death he had dined with me, and staid, as was his custom, till near twelve o'clock, conversing on his favourite topic. He left me, at length, with this important remark: "No sensible and well-informed man can presume to assert that "Christianity is false; I do not yet venture to assert positively that "it is true; but I confess the probabilities are in its favour."

After the fatal accident, he expressed his hope in the mercy of God, and said he received much comfort in reflecting, that however he might have acted, he had never really felt ill-will towards any man. The contrition which he manifested for his past misconduct, and his dying exhortations to an intimate friend, to live a life of peace and virtue, were calculated to make indelible impressions on the minds of the votaries of dissipation and infidelity.

BOOKS

BOOKS PUBLISHED IN THE MONTH OF FEBRUARY 1804; *with brief Notices of those which appear to be entitled thereto, and that are not reserved for more ample examination.*

BIOGRAPHY AND HISTORY.

Life of Geoffrey Chaucer. By William Godwin. 8vo. 4 vols. £1. 16*s.*——We presume that this edition is designed to accommodate those who think the price of the quarto volumes too high.

The Universal History, abridged for the use of Children, from Dr. Mavor's History.——This compendium is divided into twelve periods, from the Creation to the present time; and it contains the leading historical facts. The style of the volume is neat, but the subject seems not perfectly adapted to children.

GEOGRAPHY AND TOPOGRAPHY.

England delineated, with Engravings. 2 vols. royal 8vo. pr. £1. 10*s.*

An Epitome of the History of the Islands of Malta and Gozo. By Charles Wilkinson. 8vo. pr. 6*s.*

Scotia Depicta; or Antiquities, &c. of Scotland. By James Fitler. Imperial 4to. pr. £6. 6*s.*

An Account of Louisiana, &c. 8vo. pr. 1*s.* 6*d.*——The object of this little work is to bring together all the information respecting the present state of Louisiana, furnished by various well informed persons to the executive of the United States. Many of the subjects briefly treated on will be found interesting to the general reader, as well as to citizens of North America.

A Series of Prints, with Descriptions, of Views near the Cape of Good Hope. By Samuel Daniel. No. I. pr. £2. 2*s.*

VOYAGES AND TRAVELS.

An Account of Travels into the Interior of Southern Africa. By John Barrow, Esq. Vol. 2. 4to. pr. £1. 15*s.*

Observations made at Paris during the Peace, &c. By Edmund John Eyre.

MATHEMATICS, NATURAL HISTORY, AND NATURAL PHILOSOPHY.

New Cyclopædia; or Universal Dictionary of Arts, Science, and Literature. By A. Rees, D.D. F.R.S. Part 6. 4to. pr. 18*s.*

pr. 18s.——We shall take an early opportunity of giving some account of the three volumes of this work already published.

Elements of Science and Art; being a familiar Introduction to Natural Philosophy and Chemistry, with the Application to the Arts. By John Imison. 2 vols. 8vo. pr. £1. 5s.

Newton Refuted; a View of the Universe. By W. Parkes. Pr. 1s.——If Mr. P. has not been able to gain the attention of his friends to his theory, neither can he expect that the public will regard his wild and visionary hypotheses.

THEOLOGY, MORALS, AND METAPHYSICS.

Sermons. By the Rev. Thomas Gisborne. Vol. 2. 8vo. pr. 8s.

The Character of a Christian Teacher delineated, &c.; a Discourse delivered at Hackney for the Benefit of the Academical Institution at Exeter. By Thomas Besham. Pr. 1s. ——In this discourse the preacher first describes the qualifications of a Christian minister, which are, a good understanding, fervent piety, a sense of the importance of his office, a firm conviction in the truth of Christianity; with zeal, prudence, and a disinterested mind. He then inquires into the most effectual means of forming this character, and takes an opportunity of recommending the Institution for which he is the advocate; though he thinks that London or its vicinity possesses many advantages, for an object of this kind, superior to those of any other situation; such as the best means of instruction, the best society, the best incitements to honourable emulation, the best models of excellence, and the best prospects of employment and usefulness.

The Guide to Immortality; or, Memoirs of the Life and Doctrines of Christ, by the Four Evangelists, &c. By Robert Fellowes, A. M. 3 vols. 8vo. pr. £1. 4s.

Horæ Solitariæ; or, an Essay upon some remarkable Names and Titles of the Holy Spirit in the Old and New Testaments. By Mr. Scarle. 2 vols. 8vo. pr. 16s.

Letters on the Atonement. By Charles Jerram. Pr. 2s. 6d.

Address to the Public, from the Society for the Suppression of Vice, instituted in 1802. Part I. pr. 2s. and II. pr. 1s. 6d. ——The *first* Part of this work contains a list of the members and subscribers of the Society; his Majesty's proclamation for the encouragement of piety, &c. with an account of the objects and plan of the Society; from which we learn, that none

are

are admitted members, but those "who profess themselves to be of the Church of England."

The *second* Part gives an account of the various prosecutions carried on by this Society, by which 623 persons have been convicted of the profanation of the Sabbath; seven of vending obscene books and prints; and eleven of keeping disorderly houses. The facts brought together in this pamphlet present a melancholy picture of the morals of the people. We wish well to every exertion made to preserve the minds of our youth from the contamination of vice presented to them in artful and alluring shapes: we trust, however, that this Society will not, in their zeal, attempt to make all people and sects think and believe alike; which the abstract of laws, at the end of the first Part, would lead us to suspect was in contemplation.

The Aim of the Apostle Paul's Ministry considered, in a Sermon preached at the New Meeting at Birmingham, by Joshua Toulmin. Pr. 1*s*.

Remarks on the Bishop of Lincoln's Charge. By an old Member of Parliament.——This writer contends for the literal meaning of the Thirty-nine Articles, which he avers is strictly what is called Calvinistic. He feels indignant at the treatment which the evangelical clergy have experienced in the Bishop of Lincoln's Charge; and imputes the increase of dissenting congregations to the difficulty which young men of good moral character, and excellent talents, find in getting ordination, if they do not happen to have taken their degrees at the University.

Political and Commercial.

Essays, Literary, Political, and Œconomical. By John Gardiner, M. D. 2 vols. 8vo. pr. 16*s*.

Outlines of Rational Patriotism, and a Plea for Loyalty; intended to promote the Love of our Country, &c. By J. F. Hatfield. Pr. 2*s*. 6*d*.——This is a well intended but very desultory work. It contains many excellent observations, but without regard to order.

Correspondence between Lord Redesdale, and the Earl of Fingal; to which is added, the Narrative of the Rev. P. O'Neil. This Correspondence having been inserted in most of the newspapers, stands in need of no comment. The Lord Chancellor of Ireland has on all occasions shown himself an able lawyer; but these letters do not afford proof of his having made

made an equal proficiency in the ſcience of theology. The narrative of O'Neil is calculated to harrow up the feelings of every humane mind:—ſuch ſufferings as he is ſaid to have endured will leave an indelible ſtain on the mercileſs inflictors.

Letters from Thomas Paine to the Citizens of America, &c. pr. 2*s.* 6*d.*——In theſe Letters we have an account of what Mr. P. has done and ſuffered during an abſence from America of fifteen years.

The Britiſh Tocſin, and the Charge founded; with an Addreſs to the Military. By John Morſitt.

Sketches of the intrinſic Strength, Military and Naval Force, &c. of France and Ruſſia, &c. 4to. pr. 12*s.*

Plan of National Improvement; pointing out the Means to render Great Britain independent of foreign Corn, to extend its Fiſheries, &c. 4to. pr. 12*s.*

Political Remarks and Obſervations. By a Medical Gentleman. Pr. 1*s.* 6*d.*

Letters to the Earl of Chatham. By Henry Haldane, Eſq. pr. 1*s.* 6*d.*

The Builder's new Price Book, 1804: conſiſting of correct Tables of the various Kinds of Work in Building, &c. By J. Phillips, Surveyor. 8vo. pr. 3*s.*

POETRY, NOVELS, &c.

Invaſion, a deſcriptive and ſatirical Poem. By J. Amphlett. ——This Poem is deſcriptive of what is to happen in the event of an actual invaſion; the author, of courſe, gives the palm of victory to his own countrymen, and the following apoſtrophe to thoſe who, by anticipation, have ſacrificed their lives in defence of their rights, will exhibit the ſtyle and manner of the work:

> "Reſt ſacred ſhades! and holy be the ground
> Where'er each bleeding patriot corſe be found;
> For you a grateful nation long ſhall mourn,
> And nought but ſolemn ſable weeds be worn:
> A nation ſhall your fun'ral rights prepare;
> A nation's ſighs ſhall ſteal upon the air;
> And where your ſacred relicks peaceful ſleep,
> Its ſons ſhall muſing bend, its daughters weep;
> And dear ſhall be the ſpot where reſts your clay,
> Tho' empires totter, and tho' ſtates decay."

The Wiccamical Chaplet, a Selection of original Poetry. Edited by George Huddesford. 8vo. pr. 6*s.*

Candid

Candid Junior, and Dr. Pangloss; being a Continuation of Voltaire's Candid. 3 Vol. pr. 12*s*.

Maids as they are not, and Wives as they are. By Mrs. Martha Homely. 4 Vols. 16*s*.

Medical and Military.

Observations on the Propriety of effectually employing our military Forces against France. Pr. 1*s*. 6*d*.

Synoptical Table of Diseases, arranged in Classes, Orders, &c. By Alex. Crichton, M. D. F. R. S. pr. 2*s*. 6*d*.

Engravings of the Bones, Muscles, and Joints, illustrating the first Volume of the Anatomy of the Human Body, with explanatory Letter Press. By John Bell. 4to. pr. £.1. 11*s*. 6*d*.

The military Mentor; being a Series of Letters recently written by a General Officer to his Son on his entering the Army. 2 Vols. 12mo. pr. 10*s*. 6*d*.

Miscellaneous.

The Juvenile Preceptor; or a Course of moral and scientific Instructions. Vol. 2. pr. 2*s*. 6*d*.——This second volume contains "Spelling Lessons," made, in our opinion, as difficult as possible by the most improper divisions of the syllables; and "appropriate moral tales," &c. some of which are very good; to others we object, as leading children to reflect on errors and on vice, which at that early period they need not know even existed. We are not aware of the advantage to be gained by dividing the tales into separate passages, in imitation of the verses in the Bible. The language made use of in the prayer, p. 235, is much above a child's comprehension.

Dialogues Enfantines; or Juvenile Dialogues, in short and easy Words, to facilitate the reading of French. By the Countess de Fouchecour.——The design of this very small volume is certainly good; of its execution we cannot speak so highly. If children are expected to speak and hereafter to write according to the rules of grammar, the greatest attention should be paid to their reading books, in which there are no false constructions. These Dialogues cannot claim that praise, as the following instance, among others, will show, "where both *him* and mamma had been listening."

Synonymes of the Latin Language, alphabetically arranged; with a Dissertation upon the Source of its Propositions, both in a simple and compound State. By John Hill. 4to. pr. £.1. 11*s*. 6*d*.

Obser-

Observations on Mr. Thelwall's Letter to the Editor of the Edinburgh Review. pr. 2½*d.*——Theſe anonymous obſervations certainly exculpate Mr. Jeffray and his Aſſociates from the principal Charges brought againſt them by Mr. Thelwall.

The Confeſſions of J. Lackington, late Bookſeller at the Temple of the Muſes, &c. pr. 2*s.*——The author of theſe Confeſſions has traced in his religious opinions a complete circle; from methodiſm to infidelity, and from infidelity to methodiſm again. By this publication he takes the opportunity of making an open recantation of thoſe principles which he once held, and which he conceives to be highly injurious to the well-being of man here and hereafter. Among his former aſſociates in infidelity, who in early life had been upright, honeſt, induſtrious, and proſperous, he enumerates ſeveral, who, on becoming free-thinkers, became alſo knaves, and cheats, and debauchees; ſome of them dying of loathſome diſeaſes, and others finiſhing their career in a dungeon. We cannot help obſerving, that ſeveral of the anecdotes in the volume are not calculated to promote the intereſts of that religion to which he profeſſes himſelf a ſincere convert. The two letters at the end ought not to have been publiſhed, unleſs the facts had been authenticated. Bad as the morals of the age may be, and which we ſincerely deplore, yet we cannot credit all that Mr. L. ſays of female boarding ſchools.

Obſervations on the Toleration Act, and the Act of the 10th George III. ch. 44. in reference to Proteſtant Diſſenting Miniſters of Congregations and others applying to qualify themſelves under the ſaid Acts. By Joſeph Smith, Barriſter at Law. pr. 2*s.*——Mr. Smith having quoted the Statutes in queſtion, he conſiders (1.) what deſcriptions of perſons are to be conſidered as comprehended by them; (2.) what privileges attach to ſuch perſons; and then (3.) whether the magiſtrates are inveſted with a power to refuſe the adminiſtration of the oaths. The obſervations made on each of theſe topics are entitled to the attention of thoſe concerned, particularly of magiſtrates who are or may be called on to licence diſſenting teachers.